

# SUPPLEMENT FOR THE SEEKER OF CERTITUDE

Worship from  
*Zād al-Mustaqnī*<sup>c</sup>

Mūsā al-Ḥajjāwī al-Ḥanbalī



*Translation by*

MUSA FURBER

# *SUPPLEMENT FOR THE SEEKER OF CERTITUDE*

*Worship from  
Zād al-Mustaḥṣin*

Authored by  
Mūsā al-Hajjāwī

Translated and Annotated by

MUSA FURBER

ISLAMOSAIC



*Downloaded via sunniconnect.com*

Supplement for the Seeker of Certitude: Worship from Zād al-Mustaqni<sup>c</sup>

Copyright © 2016 by Steven (Musa) Woodward Furber

All rights reserved. Except for brief quotations in a review, this book, or any part thereof, may not be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the copyright owner.

Version 1.1 (22 August 2016)

Version 1.2 (30 August 2016)

Version 1.3 (24 October 2016)

Version 1.4 (17 December 2016)

ISBN 978-1-944904-08-1 (PDF)

ISBN 978-1-944904-07-4 (EPUB)

*Published by:*

Islamosaic

islamosaic.com

publications@islamosaic.com



Cover image © topor

# Table of Contents

Transliteration	3
Conventions	5
Preface	6
Introduction	13
1 Purification	15
Containers (and Animals)	18
Going to the Lavatory	19
The Toothstick and the Recommended Actions of Ablution	22
The Obligatory Acts and Description of Ablution	24
Ablution Invalidators	32
Major Ritual Impurity	35
Dry Ablution	37
Removing Impurity	42
Menstruation, Postpartum Bleeding, Chronic Discharge	44
2 Prayer	55
The Call to Prayer and Its Commencement	57
Preconditions for Prayer	60
Description of the Prayer	74
What is Offensive, Permissible, Recommended, or Invalidates in the Prayer	84
The Essential Elements of Prayer	86
Prostration of Forgetfulness and What Invalidates the Prayer	89

Prostration for Omissions	92
Supererogatory Prayer	94
Congregational Prayer and the Imam	101
The Imam	105
Where the Imam and the Followers Stand	110
Rules for Following the Imam	113
Excuses Rescinding the Friday Prayer and the Congregational Prayer	115
People Who Have Excuses	116
Shortening Prayers	118
Joining Prayers for Travel, Hardship, or Weather	121
The Prayer of Peril	123
The Friday Prayer	124
Preconditions for the Validity of Friday Prayer	126
Description of the Friday Prayer	129
The Eid Prayer	133
The Eclipse Prayer	139
The Drought Prayer	140
<b>3 Funerals</b>	<b>146</b>
Washing the Body	148
Shrouding the Body	156
Praying Over the Deceased	159
Carrying and Burying the Deceased	164
Visiting Graves	169
<b>4 Zakat</b>	<b>173</b>
Zakat on Livestock	177

Cattle	179
Sheep and Goats	180
Zakat on Crops	181
The Amount Due	182
Zakat on Gold, Silver and Other Money	184
Zakat on Trade Goods	186
Zakat Al-Fiṭr	187
What Payment Consists Of	189
Zakat Payment	190
The Eight Categories of Recipients	193
Who is Ineligible	196
<b>5 Fasting</b>	<b>198</b>
What Invalidates the Fast and Requires an Expiation	202
Expiating a Fast Invalidated by Lovemaking	203
Offensive and Recommend Measures During the Fast & Make-Up Fasts	205
Voluntary Fasting	207
Spiritual Retreat	209
<b>6 Pilgrimage</b>	<b>212</b>
The Places of Entry	214
Iḥrām	216
Things Forbidden While Making Pilgrimage	218
Indemnities	220
Repeated Forbidden Actions	222
The Compensation for Hunting	223

Hunting in the Sacred Precinct	224
Entering Mecca	224
Traversal between Ṣafā and Marwah (Sa‘y)	228
How to Perform Hajj and Umrah (Qirān)	230
Mecca	234
Being Left Behind or Obstructed	242
The Hadī and Uḍḥiyah Sacrifices	243
The Hadī	245
The Feast for a Birth (‘Aqīqah)	247
7 Jihad	248
The Dhimmah Contract and Its Rulings	251
The Rulings of Non-Muslim Subjects	252
Contract Breakers	253
References	255
About the Translator	257
Other Books by Islamosaic	258

# TRANSLITERATION

ء <sup>(1)</sup>	ر r <sup>(6)</sup>	ف f
ا ā, a	ز z	ق q <sup>(13)</sup>
ب b	س s	ك k
ت t	ش sh	ل l
ث th <sup>(2)</sup>	ص ṣ <sup>(7)</sup>	م m
ج j	ض ḍ <sup>(8)</sup>	ن n
ح ḥ <sup>(3)</sup>	ط ṭ <sup>(9)</sup>	ه h <sup>(14)</sup>
خ kh <sup>(4)</sup>	ظ ṭ <sup>(10)</sup>	و ū, u, w
د d	ع <sup>(11)</sup>	ي ī, i, y
ذ dh <sup>(5)</sup>	غ gh <sup>(12)</sup>	

---

1. A distinctive glottal stop made at the bottom of the throat.
2. Pronounced like the *th* in *think*.
3. Hard *h* sound made at the Adam's apple in the middle of the throat.
4. Pronounced like the *ch* in Scottish *loch*.
5. Pronounced like the *th* in *this*.
6. A slightly trilled *r* made behind the front teeth which is trilled not more than once or twice.
7. An emphatic *s* pronounced behind the upper front teeth.



8. An emphatic *d*-like sound made by pressing the entire tongue against the upper palate.
9. An emphatic *t* sound produced behind the front teeth.
10. An emphatic *th* sound, like the *th* in *this*, made behind the front teeth.
11. A distinctive Semitic sound made in the middle of the throat and sounding to the Western ear more like a vowel than a consonant.
12. A guttural sound made at the top of the throat resembling the trilled German and French *r*.
13. A hard *k* sound produced at the back of the palate.
14. This sound is like the English *h* but has more body. It is made at the very bottom of the throat and pronounced at the beginning, middle, and ends of words.

# CONVENTIONS

Readers should be familiar with the following terms:

*wājib*, *farḍ* – something one is categorically censured for omitting.

Throughout this translation, *wājib* and *farḍ* are usually rendered as “obligatory.” In some cases, *farḍ* may be rendered as “prescribed” or an obligation indicated as being “*farḍ*.”

*ḥarām* – something one is censured for, including utterances and acts of the heart. It is usually rendered as “unlawful” or “prohibited.”

*mandūb*, *mustaḥabb*, *sunnah*, *masnūn* – something one is categorically rewarded for performing, yet not punished for neglecting. It includes utterances and actions of the heart, and is usually rendered as “recommended,” and sometimes as “Prophetic norm.”

*makrūh* – is that which someone is praised for avoiding yet is not censured for performing. It is usually rendered as “offensive” or “disliked.”

*mubāh*, *ḥalāl* – something that in and of itself is free of praise and censure. It has been rendered as “lawful” or “permissible.”

*mujzīʾ* – something that discharges one’s responsibility. It has been rendered as “adequate.”

# PREFACE

In the Name of Allah, Most Merciful and Compassionate

The great Ḥanbalī scholar Imam Muwaffaq al-Dīn Ibn Qudāmah al-Maqdisī (541–620 AH/1146–1223 CE) developed a program to take students from the very beginning of their studies to the very end: from having zero specialized knowledge in Islamic jurisprudence [*fiqh*] to being a *mujtahid* – someone qualified to deduce legal rulings from evidence. His program consisted of a series of books, moving the student toward the grand goal in stages.

The first book is *Al-ʿUmdah* (“The Support”), a basic manual of *fiqh* for beginners. It covers the fundamental rulings that every Ḥanbalī needs, presenting only the predominant opinion for each issue without mentioning any variance. While Ibn Qudāmah did not concentrate on evidence in this work, he did tend to begin each section with a hadith that the student could then use to figure out many of the unmentioned branch issues.

The second book is *Al-Muqniʿ* (“The Convincer”), which adds to the above by mentioning the different opinions within the school for a given issue without informing the student of the predominant opinion, and by adding some branch issues.

The third book is *Al-Kāfī* (“The Sufficiency”), which introduces evidences for the positions in the school, enabling more advanced students to understand the underlying evidence and arguments for variance within the school and perhaps even practice a restricted form of *ijtihād* [independent legal reasoning].

The fourth book is *Rawḍat al-Nāẓir* (“Garden of the Contemplator”), a book on the fundamentals of jurisprudence [*uṣūl al-fiqh*]. It is a condensed version of Imam al-Ghazālī’s *Al-Mustasfā* that champions and argues Ḥanbalī views (in contrast to al-Ghazālī’s Shāfi‘ī views).

The fifth and final book is *Al-Mughnī* (“The Freer From Dependency”), which builds upon the previous works by adding current and obsolete opinions from the other schools (namely Ḥanafī, Mālīkī, and Shāfi‘ī) as well as from the Companions of the Prophet ﷺ and the early Imams (may Allah be well pleased with them). Ibn Qudāmah presents the divergent opinions within the Ḥanbalī school with a particular emphasis on what was transmitted from Imam Aḥmad. He gives the evidence for the various positions and then puts forth a defense of the school’s predominant position, thus enabling the super-advanced student to engage in even broader forms of *ijtihād*. The book also contains quite a few minute branch issues.

Thus, *Al-‘Umdah* provides a novice student with a solid foundation for personal practice and future study; *Al-Muqni‘* gives beginning students a taste for variance within the school along with puzzles to ponder; *Al-Kāfī* adds more issues and evidence, enabling more advanced students to understand the underlying evidence and arguments for variance within the school – perhaps even able to do *ijtihād* within the school; and *Al-Mughnī* expands into other schools – perhaps enabling the super-advanced student to engage in even broader forms of *ijtihād*.

So that was the program that Ibn Qudāmah set down. The school’s development did not end with Ibn Qudāmah, however (and how could it, given his program)? Soon after him, the madhhab had scholars like Majd al-Dīn Ibn Taymiyyah (d 652 AH) (c.f. *Al-*

*Muḥarrar*) and his grandson Taqiya al-Dīn Ibn Taymiyyah (d 728 AH) (the “Ibn Taymiyyah”) who exercised their *ijtihād*. Their opinions had to conform to the overall corpus of the school and be assessed to see how they stood with respect to the principles of the school. Ibn al-Mufliḥ (d 763 AH) (c.f. *Al-Furūʿ*) and then ‘Alī al-Mārdāwī (d 885 AH) did this for the whole school in his commentary on Ibn Qudāmah’s *Al-Muqniʿ* titled *Al-Inṣāf*.

Since the school did not end with Ibn Qudāmah, it should not be surprising that later scholars adapted his works to match contemporary developments. Mūsā al-Ḥajjāwī (d 960 AH/1553 CE) was one of those scholars. His abridgment of *Al-Muqniʿ* adhered to the school’s official positions and was stripped of extraneous issues, although al-Ḥajjāwī did add a few necessary things. His book is known as *Zād Al-Mustaqniʿ fī Ikhtiṣār al-Muqniʿ*. Al-Ḥajjāwī’s book is extremely terse yet it still manages to present the school’s core positions along with issues rarely found in books twice its length. Scholars accepted the book to such an extent that some said that whoever has memorized it is fit to be a judge.

One of the indicators that a book has been well-received is that people write commentaries on it and continue to service the book in some way. That certainly is true for *Zād al-Mustaqniʿ*. Its most famous commentary is probably Maṣṣūr al-Bahūtī’s (d 1051 AH) *Al-Rawḍ al-Murbiʿ*, which adds explanations, evidence, legal causes [*taʿlīl*], and additional rulings. This commentary itself has been so well-received that it has its own meta-commentaries and marginalia. *Zād al-Mustaqniʿ* has many other commentaries and continues to be commented on until today, with perhaps the most famous example being the late Ibn ‘Uthaymīn’s (d 1431 AH) *Al-Sharḥ al-Mumtiʿ*.

That *Zād al-Mustaqniʿ* has such a wide-range of commentaries explaining, clarifying, supporting, and expanding on its text makes it

an excellent choice for study. That the author of the primary commentary, Manṣūr al-Buhūtī, wrote many other books that can be referenced whenever there are doubts about meanings in *Al-Rawḍ al-Murbiʿ*, makes it a natural choice for someone trying to comprehend what al-Ḥajjāwī intended.

\* \* \*

While in Damascus, I had the opportunity to study Ḥanbalī jurisprudence with Abu Ismāʿīl ibn Badrān, one of the school’s authorized muftis – an expert in Islamic law who is authorized to issue fatwas [religious rulings]. I did it as a supplement to my Shāfiʿī studies – not as a replacement. I started reading with the Shaykh towards the end of 2000. After a year of reading, the Shaykh suggested that I begin teaching and transmitting what I was studying with him. I was already translating several books related to the Shāfiʿī school, so I figured that I should translate one for the Ḥanbalī school as well. At the time, I couldn’t find mention of any Ḥanbalī books in English, so I figured that if I was going to do one, it had better be rock-solid and comprehensive and it would be a major bonus if it had a lot of related literature the reader could turn to in times of uncertainty. With its brevity, strength, and the existence of *Al-Rawḍ al-Murbiʿ*, along with al-Buhūtī’s other works – *Zād al-Mustaqniʿ* was the obvious choice.

I started work on it at the end of June 2001. Three weeks later, I had a complete first draft translation of the book. It was approximately 60,000 words long and in dire need of editing. I didn’t have an opportunity to do anything with the translation until 2002 when I used it for teaching a small set of students. From 27 September 2002 through 10 September 2003, I used the text as I produced lessons covering all of the chapters of worship (including

jihad), and the beginning of the book of marriage. Each lesson included the translation from *Zād al-Mustaqniʿ* with additional annotations from al-Buhūtī's *Al-Rawḍ al-Murbiʿ* and *Kashshāf al-Qināʿ*, and from ʿAbd al-Qādir al-Taghlabi's *Nayl al-Maʿārib*; and comments based on my lesson notes and reading. I did what I could to make the text accessible and practical.

These lessons were never mature enough to be published: they were full of typographical errors and, more importantly, translation mistakes. This is the primary reason I never released the whole set of lessons or the translation to the general public. A second reason is that the lessons contained enough additional material that it would no longer be accurate to claim them as a translation, even though the additions were clearly identified. A third reason is that, over time, I came to realize that a less advanced text would be of more benefit to English readers – something like Ibn Balbān's *Akhṣār al-Mukhtaṣarāt*.

Unfortunately, several unauthorized versions of my lessons have been placed online. The most common one is a PDF created in 2009. My name and copyright notice have been removed from this version – though it refers to me by my first name (“notes added by Musa, the translator”). Anyone doubting the provenance of the PDF's contents can compare its lesson 20 (pp 81–83) to an archived version of the lesson.[1](#)

In light of the above, I decided it was time to revise and correct my work. This volume includes the corrected contents from *Zād* that correspond to the lesson contents.

I relied on numerous editions of *Zād al-Mustaqniʿ* and *Al-Rawḍ al-Murbiʿ*. Material from *Al-Rawḍ al-Murbiʿ* is placed between <...>. There are many instances where I replace pronouns with the commentary's

clarification without placing it between <...>. I have tried to keep my own additions to a minimum, placing them between [...].

When I originally translated the text, I took the liberty of adding titles to make it easier for readers to follow topic changes and to find material. The English titles do not match the Arabic titles so my additions appear between parentheses.

It is my hope that this translation – along with its future installments – serves English-speaking audiences as an introduction to intermediate-level Ḥanbalī *fiqh*. Students will benefit most if they read it with a qualified instructor, perhaps after reading *Ḥanbalī Acts of Worship* (Islamosaic, 2016).

I ask that whoever reads this text bears in mind that it is still an unfinished translation in need of copyediting and proofreading. These, *in shāʾ Allāh*, are being done as part of the work required to publish the full text of *Zād al-Mustaqniʿ*.

The quality of the text has been markedly improved by reader feedback and the Logical Progression's reworking of an early draft. Of particular note is Khalid Gonçalves and his generous offer to edit the text.

May Allah reward the Imams, scholars, and students of the Ḥanbalī school past, present, and future. May He grant all who have been mentioned in this preface – and us – His mercy, and may He make us among those who benefit from this text. Where I have succeeded, it is only through the grace of Allah; where I have faltered it is from my own shortcomings. May Allah forgive the book's author, its owner, its readers, its listeners, and all Muslims – living and dead.

Musa Furber

Abu Dhabi



November 11, 2016

1. <https://www.abc.se/home/m9783/ir/h/96.html>

# INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Merciful and Compassionate

All praise belongs to Allah, a praise that never depletes – the best of what He should be praised for. May Allah bless and give peace to the best of all the chosen, Muḥammad ﷺ, and upon his folk, his Companions (may Allah be Allah be well pleased with them), and whoever worships ṬAllah Most High.

أَمَّا بَعْدُ، فَهَذَا مُخْتَصَرٌ فِي الْفِقْهِ مِنْ مُقْنِعِ الْإِمَامِ الْمُؤَوَّقِ أَبِي مُحَمَّدٍ، عَلَى  
قَوْلٍ وَاحِدٍ، وَهُوَ الرَّاجِحُ فِي مَذْهَبِ أَحْمَدَ، وَرُبَّمَا حَذَفْتُ مِنْهُ مَسَائِلَ نَادِرَةً  
الْوُقُوعِ وَزِدْتُ مَا عَلَى مِثْلِهِ يُعْتَمَدُ، إِذِ الْهَمَمُ قَدْ قَصُرَتْ، وَالْأَسْبَابُ الْمُثَبِّطَةُ عَنْ  
نَيْلِ الْمُرَادِ قَدْ كَثُرَتْ، وَمَعَ صِغَرِ حَجْمِهِ حَوَى مَا يُغْنِي عَنِ التَّطْوِيلِ، وَلَا حَوْلَ  
وَلَا قُوَّةَ إِلَّا بِاللَّهِ، وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ.

To commence:

This is a summary of *fiqh* from *Al-Muqni*<sup>c</sup> of Imam al-Muwaffaq Abū Muhammad ṬAbd Allāh bin Aḥmad bin Muḥammad bin Qudāmah al-Maqdasī, may Allah immerse him in His mercy and give back to us from his blessings following one opinion: the most superior in the legal school [*madhhab*] of Aḥmad. I have hopefully removed issues [*masā'il*] that rarely occur and I have added what is relied upon, since aspirations have lowered and reasons that preoccupy one from reaching the goal are numerous. In spite of its small size, what it does include frees need of lengthiness.

There is no change or power save through Allah. He is our sufficiency and best to rely upon.

# 1 PURIFICATION

كتابُ الطهارةِ

وهي ارتفاعُ الْحَدَثِ وما في معناه، وزوالُ الْخَبَثِ.

Purification is lifting ritual impurity or matters similar to it, and removing filth.

المِيَاهُ ثَلَاثَةٌ: طَهُورٌ، لَا يَرْفَعُ الْحَدَثَ، وَلَا يُزِيلُ النَّجَسَ الطَّارِئَ، غَيْرُهُ، وَهُوَ الْبَاقِي عَلَى خِلْقَتِهِ.

There are three categories of water.

[1] Purifying water. It lifts ritual impurity or removes foreign impurity. It is water that remains as it was created.

فَإِنْ تَغَيَّرَ بِغَيْرِ مُمَازَجٍ كَقَطْعِ كَافُورٍ أَوْ دُهْنٍ، يَمِلْحِ مَائِيٍّ، أَوْ سُخْنٍ بِنَجَسٍ كُرَّةً.

It is offensive to use if it changes as a result of [being mixed with] a non-soluble substance (e.g., a chunk of camphor or grease), or if it is mixed with sea salt, or heated using impure substances [e.g., donkey manure].

وَإِنْ تَغَيَّرَ بِمُكْتَبِهِ، أَوْ بِمَا يَشْتَقُّ صَوْنُ الْمَاءِ عَنْهُ مِنْ نَابِتٍ فِيهِ، وَوَرَقِ شَجَرٍ أَوْ بِمُجَاوَرَةٍ مَبْنِيَّةٍ أَوْ سُخْنٍ بِالشَّمْسِ أَوْ بِطَاهِرٍ؛ لَمْ يُكْرَهْ، وَإِنْ اسْتُعْمِلَ فِي طَهَارَةٍ مُسْتَحَبَّةٍ كَتَجْدِيدِ وُضوءٍ، وَغَسْلِ جُمُعَةٍ، وَغَسْلَةٍ ثَانِيَةٍ وَثَالِثَةٍ كُرَّةً.

It is not offensive to use if it changes [naturally] as a result of remaining still, something growing in it, tree leaves [falling into it],

or something else that is difficult to avoid; or if it changes from being adjacent to a carcass; or changes from being heated by the sun or [from being heated by] something pure.

It is offensive to use if it was previously used in a recommended [musataḥabb] purification [e.g., renewing ablution, washing for the Friday Prayer [Ṣalāt al-Jumu‘ah], or washing a second or third time].

وإن بَلَغَ قُلَّتَيْنِ وهو الكثيرُ - وهما خَمْسُمِائَةٍ رَطَلٍ عِرَاقِيٍّ تَقْرِيًّا - فَخَالَطَتْهُ  
نَجَاسَةٌ غَيْرُ بَوْلٍ أَدَمِيٍّ، أَوْ عَذِرَتِهِ الْمَائِعَةِ، فَلَمْ تُغَيِّرْهُ، أَوْ خَالَطَهُ الْبَوْلُ، أَوْ  
الْعَذِرَةُ، وَبَشَقَ نَزْحُهُ كِمَصَانِعِ طَرِيقِ مَكَّةَ فَطَهَّرَ.

If water reaches two *qullahs* [approximately 162 liters or 42.8 gallons, which is a “large quantity” and anything less is a “small quantity”] and is then mixed with: [a] an impure substance [that is not urine or other liquid waste from humans] without it changing, or [b] urine or waste that is difficult to remove [e.g., the rain-water collection reservoirs on the path to Mecca] – it is purifying.

وَلَا يَرْفَعُ حَدَّثَ رَجُلٍ طَهَّورٌ يَسِيرُ خَلَتْ بِهِ امْرَأَةٌ لَطَاهِرَةٌ كَامِلَةً عَنْ حَدَثٍ.

If a lone woman uses a small quantity of water to make a complete purification from a state of ritual impurity, [that used] water will not lift a male’s ritual impurity [i.e., it is not purifying].

وإن تَغَيَّرَ طَعْمُهُ أَوْ لَوْنُهُ أَوْ رِيحُهُ، بَطَبَخَ أَوْ سَاقَطَ فِيهِ، أَوْ رُفِعَ بِقَلِيلِهِ حَدَّثٌ أَوْ  
غُمِسَ فِيهِ يَدٌ قَائِمٍ مِنْ نَوْمٍ لَيْلٍ نَاقِضٍ لَوُضُوءٍ، أَوْ كَانَ آخِرَ غَسَلَةٍ زَالَتْ  
النَّجَاسَةُ بِهَا فَطَاهَرَ.

[2] Water that is pure <but not purifying is the second category of water>. If its color, taste, or smell changes as a result of cooking or

something falling into it; or if a small quantity of that water is used to lift ritual impurity; or if someone's hand is dipped in it after they arise from nocturnal sleep [which invalidated their ablution]; or, if it was the last water used in removing impurities – it is pure [but not purifying].

وَالنَّجِسُ مَا تَغَيَّرَ بِنَجَاسَةٍ أَوْ لَاقَاهَا، وَهُوَ يَسِيرٌ، أَوْ انْفَصَلَ عَنْ مَحَلِّ نَجَاسَةٍ قَبْلَ زَوَالِهَا، فَإِنْ أُضِيفَ إِلَى الْمَاءِ النَّجِسِ طَهُورٌ كَثِيرٌ غَيْرُ تُرَابٍ، وَنَحْوِهِ، أَوْ زَالَ تَغَيَّرَ النَّجِسُ الْكَثِيرُ بِنَفْسِهِ أَوْ نُزِحَ مِنْهُ فَبَقِيَ بَعْدَهُ كَثِيرٌ غَيْرٌ مُتَغَيِّرٍ طَهُرَ.

[3] Impure «is the third category of water». It is water that has [been altered] by impurities, or is a small quantity of water that has encountered an impurity or has separated from a spot containing an impurity before removing that impurity.

Impure water becomes purifying if: [a] a large quantity of purifying water is added to it – but not if the impure water contains dirt and the like; [b] a large quantity of impure water [returns] to the way it was on its own [without anything being added to it]; or [c] by removing water from it, a large quantity [two *qullahs* – approximately 162 liters or 42.8 gallons] of unchanged water remains.

وإن شكَّ في نجاسة ماءٍ، أو غيره، أو طهارته بنى على اليقين، وإن اشتَبَهَ طَهُورٌ بِنَجِسٍ حَرَّمَ اسْتِعْمَالَهُمَا، وَلَمْ يُتَحَرَّ، وَلَا يُشْتَرَطُ لِلتَّيَمُّمِ إِرَاقَتُهُمَا وَلَا خَلْطُهُمَا، وَإِنْ اشْتَبَهَ بَطَاهِرٍ تَوَضَّأَ مِنْهُمَا وَضُوءًا وَاحِدًا: مِنْ هَذَا غُرْفَةٌ وَمِنْ هَذَا غُرْفَةٌ وَصَلَّى صَلَاةً وَاحِدَةً.

One acts according to certainty if one has doubts about the impurity or purity of water or anything else.

If purifying water is indiscernible from impure water, then it is unlawful to use and one does not attempt to discern between [the two].

Pouring out the two [questionable waters] or mixing them together is not a condition for making dry ablution [*tayammum*].

If purifying water is indiscernible from pure water, one makes a single ablution from both [a hand-full from one and a hand-full from the other] and prays a single prayer.

وإن اشْتَبَهَتْ ثِيَابٌ طَاهِرَةٌ بِنَجِسَةٍ أَوْ بِمُحَرَّمََةٍ صَلَّى فِي كُلِّ ثَوْبٍ صَلَاةً بَعْدَ النَجْسِ أَوْ الْمُحَرَّمِ وَزَادَ صَلَاةً.

If pure garments are indiscernible from impure or unlawful garments (and one knows their number), then one's prayer is prayed in a different<sup>1</sup> garment until the number of prayers equals the [number of] impure garments plus one prayer. (If he does not know the number of impure or unlawful garments, he must pray a prayer in each garment in order to be sure that he has prayed in a pure garment – even if the number is large. It is not valid to pray in a questionable garment when there is one that is certainly pure.)

## Containers (and Animals)

### بَابُ الْآيَةِ

كُلُّ إِنَاءٍ طَاهِرٍ - وَلَوْ ثَمِينًا - يُبَاحُ اتِّخَاذُهُ وَاسْتِعْمَالُهُ، إِلَّا آيَةٌ ذَهَبٍ، وَفِضَّةٍ وَمُضَبَّبًا بِهِمَا فَإِنَّهُ يَحْرُمُ اتِّخَاذُهَا وَاسْتِعْمَالُهَا وَلَوْ عَلَى أَنْثَى، وَتَصِحُّ الطَّهَارَةُ مِنْهَا إِلَّا ضَبَّةً يَسِيرَةً مِنْ فِضَّةٍ لِحَاجَةٍ، وَتُكْرَهُ مُبَاشَرَتُهَا لِغَيْرِ حَاجَةٍ، وَتُبَاحُ آيَةِ الْكَفَّارِ وَلَوْ لَمْ تَحِلَّ ذَبَائِحُهُمْ، وَثِيَابُهُمْ إِنْ جُهِلَ حَالُهَا.

All pure containers – even if expensive – are permissible to acquire and use except for containers made of gold, silver, and what is soldered by them; for these are unlawful to acquire and use – even for a woman.

Purification from them is valid.

It is lawful to use a small amount of silver solder if needed, but it is offensive to touch the soldered area without need.

The implements of non-Muslims are lawful to use, even if their slaughtered meat is unlawful. It is also lawful to use their clothing if the clothing is not known to be impure.

ولا يَطْهَرُ جِلْدُ مَيِّتَةٍ بِدِبَاغٍ، وَيُبَاحُ اسْتِعْمَالُهُ بَعْدَ الدَّبْغِ فِي يَابِسٍ مِنْ حَيَوَانٍ  
طَاهِرٍ فِي الْحَيَاةِ، وَلَبَنُهَا وَكُلُّ أَجْزَائِهَا نَجِسَةٌ غَيْرَ شَعَرٍ وَنَحْوِهِ، وَمَا أُبَيِّنَ مِنْ  
حَيٍّ فَهُوَ كَمَيِّتِهِ.

Tanning does not purify skins of dead animals that were not [properly] slaughtered. After being tanned, they are lawful to use with dry goods if the animal was pure when alive «whether edible, like a sheep, or not, like a cat».

The milk and all parts of dead animals that were not [properly] slaughtered are impure, except for hair and the like.

Anything separated from a living animal is akin to an unslaughtered dead creature of its type «in being pure or impure».

## Going to the Lavatory

### بَابُ الاسْتِنْجَاءِ

يُسْتَحَبُّ عِنْدَ دُخُولِ الْخَلَاءِ قَوْلُ : «بِسْمِ اللَّهِ، أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ  
وَالْخَبَائِثِ» وَعِنْدَ الْخُرُوجِ مِنْهُ : «غُفْرَانُكَ، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى



وَعَافَانِي»، وَتَقْدِيمُ رِجْلِهِ الْيُسْرَى دُخُولًا وَيُمْنَى خُرُوجًا عَكْسَ مَسْجِدٍ وَتَعْلٍ،  
وَاعْتِمَادُهُ عَلَى رِجْلِهِ الْيُسْرَى، وَبُعْذُهُ فِي فِضَاءٍ، وَاسْتِتَارُهُ، وَارْتِيَادُهُ لَبَوْلِهِ  
مَكَانًا رِخْوًا، وَمَسْحُهُ بِيَدِهِ الْيُسْرَى إِذَا فَرَغَ مِنْ بَوْلِهِ مِنْ أَصْلٍ ذَكَرَهُ إِلَى رَأْسِهِ  
ثَلَاثًا وَنَثَرَهُ ثَلَاثًا، وَتَحَوُّلُهُ مِنْ مَوْضِعِهِ لِيَسْتَنْجِيَ فِي غَيْرِهِ إِنْ خَافَ تَلَوُّنًا.

It is recommended to say when entering the lavatory:

*“Bismi Llāhi r-raḥmāni r-rāḥim, Allāhumma innī a‘ūdhu bika  
mina l-khubthi wa l-khabā’ith”*

(“In the name of Allah. O Allah, verily I seek protection through You from male and female devils.”)

and when exiting:

*“Ghufrānak al-ḥamdu Lillāhi lladhi adhhaba ‘annī al-adhā wa  
‘āfānī”*

(“Forgive me. Praise belongs to Allah, who removed harm from me and cured me.”)

«It is recommended» to enter «the lavatory» with one’s left foot and to exit with one’s right. [This is] the opposite of how one enters and exits a mosque «and house,» and of how one wears slippers «and leather footgear [khuff]».

«It is also recommended» to favor one’s left foot «while squatting to relieve oneself»; to distance oneself «when» in vacant areas; to conceal oneself; and to seek soft ground for urination.

After urinating, «it is recommended» to wipe the penis from base to tip three times using the left hand, to tap it three times, and to move to another spot to remove the impurity if soiling oneself is feared.

وَيُكْرَهُ دَخُولُهُ بِشَيْءٍ فِيهِ ذِكْرُ اللَّهِ تَعَالَى إِلَّا لِحَاجَةٍ، وَرَفْعُ ثَوْبِهِ قَبْلَ دُثُوهِ مِنَ الْأَرْضِ، وَكَلَامُهُ فِيهِ، وَبَوْلُهُ فِي شَقٍّ وَنَحْوِهِ، وَمَسُّ فَرْجِهِ بِيَمِينِهِ وَاسْتِنَاجَاؤُهُ وَاسْتِجْمَارُهُ بِهَا، وَاسْتِقْبَالُ النَّيِّرَيْنِ.

Unless needed, it is offensive to enter the lavatory with anything bearing mention of Allah Most High «other than the written Quran [*muṣḥaf*], as that is unlawful»; to lift one's garment before drawing close to the ground; to speak while urinating; to urinate in crevices and the like «e.g., burrows»; to touch one's genitals with the right hand; to use the right hand when removing impurity with stones [*istijmār*]; and to face the sun or the moon.

وَيَحْرُمُ اسْتِقْبَالُ الْقِبْلَةِ وَاسْتِدْبَارُهَا فِي غَيْرِ بُنْيَانٍ، وَلُبُّهُ فَوْقَ حَاجَتِهِ، وَبَوْلُهُ فِي طَرِيقٍ وَظِلٍّ نَافِعٍ وَتَحْتَ شَجَرَةٍ عَلَيْهَا ثَمَرَةٌ.

It is unlawful «while relieving oneself» to face or turn one's back to the direction of prayer [*qiblah*] when not inside a building. «If one turns away from the *qiblah* or places a barrier between oneself and the *qiblah*, it ceases being unlawful].»

«It is unlawful» to remain in the lavatory longer than needed; to urinate on a «trodden» path, in beneficial shade «or sunny areas during winter», or beneath a fruit-bearing tree.

وَيَسْتَجْمِرُ بِحَجَرٍ ثُمَّ يَسْتَنْحِي بِالْمَاءِ، وَيُجَزِّئُهُ الْاسْتِجْمَارُ إِنْ لَمْ يَعُدَّ الْخَارِجُ مَوْضِعَ الْعَادَةِ.

One cleans oneself with a stone and then with water. It is adequate [*mujziʿ*] to remove the impurity solely with a stone so long as [the impurity] does not move beyond its typical location [i.e., the place from which it exited].

وَيُشْتَرَطُ لِلْإِسْتِجْمَارِ بِأَحْجَارٍ وَنَحْوِهَا أَنْ يَكُونَ طَاهِرًا مُنْقِيًّا غَيْرَ عَظْمٍ وَرَوْثٍ  
وِطْعَامٍ مُحْتَرَمٍ وَمُتَّصِلٍ بِحَيَوَانٍ، وَيُشْتَرَطُ ثَلَاثُ مَسَاحٍ مُنْقِيَّةٍ فَأَكْثَرُ وَلَوْ بِحَجَرٍ  
ذِي شُعْبٍ.

The preconditions for cleaning oneself with stones and the like «e.g., wood or a patch of cloth» are that «the object used for cleaning» is [a] pure; [b] «permissible to use»; [c] capable of cleaning the area; [d] not a bone, dung, food, or anything possessing sanctity; and [e] not part of an animal «like its tail or unshorn wool».

A condition «for cleaning oneself solely with stones» is that there be at least three clean wipes – even if using a stone with three corners.

وَيُسَنُّ قَطْعُهُ عَلَى وَثْرٍ.

It is recommended to stop [wiping at] an odd number.

وَيَجِبُ الْإِسْتِنْجَاءُ لِكُلِّ خَارِجٍ إِلَّا الرِّيحَ، وَلَا يَصِحُّ قَبْلَهُ وُضُوءٌ وَلَا تَيَمُّمٌ.

Cleaning oneself with water [*istinjā'*] is obligatory whenever anything other than flatulence exits the waste passages.

It is not valid to make ablution [*wuḍū'*] or dry ablution [*tayammum*] before cleaning oneself.

## The Toothstick and the Recommended Actions of Ablution

بَابُ السَّوَالِ - وَسُنَنِ الْوُضُوءِ

التَّسْوُوكُ بَعْدَ لَيِّنٍ مُنْقِيٍّ غَيْرِ مُضِرٍّ لَا يَتَقَتَّتْ، إِلَّا بِأَصْبَعِهِ وَخَرْقَةٍ: مَسْنُونٌ كُلِّ  
وَقْتٍ لَغَيْرِ صَائِمٍ بَعْدَ الزَّوَالِ، مُتَّكِدٌ عِنْدَ صَلَاةٍ وَانْتِبَاهٍ وَتَغْيِيرِ قَمِيٍّ.

Brushing the teeth with a soft twig [*miswāk*] that cleanses the mouth, does no damage, and does not splinter is recommended at all times except after the sun has reached its zenith for someone who is fasting.

[This recommended act is not achieved] by using the fingers or a cloth.

Its usage is emphasized for prayer, when waking, and when the mouth changes «due to food or anything else, and when making ablution and reciting Quran... [and when] entering the house and mosque, after long silences, when the stomach is empty, and for yellowed teeth».

وَيَسْتَاكُ عَرَضًا مُبْتَدِئًا بِجَانِبِ فِيهِ الْأَيْمَنِ، وَيَدَّهْنُ غَيًّا وَيَكْتَحِلُ وَتَرًا

«It is recommended» to brush from side to side, starting from the right side of the mouth; to anoint oneself with oil every other day; to apply kohl «*ithmid*, on each eye» an odd number of times «nightly, before going to bed».

وَيَجِبُ التَّسْمِيَةُ فِي الْوُضُوءِ مَعَ الذِّكْرِ.

It is obligatory to say the “*Bismi Llāh*” during ablution if one remembers to do so.

وَيَجِبُ الْخِتَانُ مَا لَمْ يَخَفْ عَلَى نَفْسِهِ، وَيُكْرَهُ الْقَزَعُ.

Circumcision [*khitān*] is obligatory «when one becomes religiously responsible» provided one does not fear for one’s safety «whether male, hermaphrodite, or female. A male’s circumcision consists of removing the foreskin. A female’s consists of removing part of the

skin covering the clitoris [i.e., the clitoral hood]; it is recommended not to remove all of it.<sup>2</sup>

It is offensive to shave part of his head and leave part of it.

ومن سُنَنِ الوُضوءِ السَّوَالُ، وَغَسَلُ الْكَفَّيْنِ ثَلَاثًا، وَيَحِبُّ مِنْ نَوْمٍ لَيْلٍ نَاقِضٍ  
لِوُضوءٍ وَالبَدَاءَةُ بِمَضْمَضَةٍ ثُمَّ اسْتِنْشَاقٍ وَالمَبَالِغَةُ فِيهِمَا لِغَيْرِ صَائِمٍ وَتَخْلِيلُ  
اللِّحْيَةِ الْكثِيفَةِ وَالْأَصَابِعِ، وَالتَّيَامُنُّ، وَأَخْذُ مَاءٍ جَدِيدٍ لِلأَدْتَيْنِ، وَالْغَسَلَةُ الثَّانِيَةُ  
وَالثَّالِثَةُ.

The recommended acts of ablution [*wuḍūʿ*] include:

- [1] using the toothstick [*miswak*];
- [2] washing the hands three times; – but it is obligatory «to wash the hands three times accompanied by the intention and saying “*Bismi Llāh*” after rising from nocturnal sleep which invalidates ablution «though [the obligations of] washing them and [of] saying “*Bismi Llāh*” are dropped out of forgetfulness»;
- [3] beginning by rinsing the mouth then rinsing the nose, and to do these two vigorously unless one is fasting;
- [4] combing one’s fingers through one’s beard, and between one’s fingers;
- [5] beginning with the right side;
- [6] taking new water for the ears; and,
- [7] performing a second and third washing [of each body part].

## The Obligatory Acts and Description of Ablution

بَابُ فُرُوضِ الوُضوءِ وَصِفَتِهِ

فُرُوضُهُ سِتَّةٌ: غَسَلُ الْوَجْهِ وَالْغَمِ وَالْأَنْفِ مِنْهُ، وَغَسَلُ الْيَدَيْنِ، وَمَسْحُ  
الرَّأْسِ وَمِنْهُ الْأُذُنَانِ، وَغَسَلُ الرَّجْلَيْنِ وَالتَّرْتِيبُ وَالْمُؤَالَاةُ، وَهِيَ أَنْ لَا يُؤَخَّرَ

غَسَلَ عُضْوٍ حَتَّى يَتَشَفَّ الَّذِي قَبْلَهُ.

The obligatory acts [of ablution] [*furūd*] are six:

- [1] washing the face, including the mouth and nose;
- [2] washing the forearms;
- [3] wiping [all of] the head, including the ears;
- [4] washing the feet;
- [5] maintaining the above order; and,
- [6] maintaining continuity, meaning that each limb must be washed before the one washed before it dries.

وَالنِّيَّةُ شَرْطٌ لَطَهَارَةِ الْأَحْدَاثِ كُلِّهَا، فَيَنْوِي رَفْعَ الْحَدَثِ أَوْ الطَّهَارَةَ لِمَا لَا يُبَاحُ إِلَّا بِهَا، فَإِنْ نَوَى مَا تُسَنُّ لَهُ الطَّهَارَةُ كَقِرَاءَةٍ أَوْ تَجْدِيدًا مَسْنُونًا نَاسِيًا حَدَثَهُ ارْتَفَعَ، وَإِنْ نَوَى غُسْلًا مَسْنُونًا أَجْزَأَ عَنْ وَاجِبٍ وَكَذَا عَكْسُهُ، وَإِنْ اجْتَمَعَتْ أَحْدَاثٌ تُوجِبُ وُضوءًا أَوْ غُسْلًا فَتَوَى بِطَهَارَتِهِ أَحَدَهَا ارْتَفَعَ سَائِرُهَا.

The intention [*niyyah*] is a condition for every act of purification.

One makes the intention to lift the state of ritual impurity, or for purification to perform that which would be unlawful without it «e.g., prayer, circumambulating the Ka‘bah, and touching the written Quran [*muṣḥaf*]».

If one intends [to perform] an act for which ritual purity is recommended (such as reciting Quran), or the recommended renewal of ablution «such as after having prayed with the prior ablution» while being forgetful of having invalidated it, then the ritual impurity is lifted.

If someone intends a recommended purificatory bath [*ghusl*] «such as for Friday Prayer» it will suffice for the obligatory purificatory bath, and vice versa.

If one has multiple reasons for one's ritual impurity that render ablution or the purificatory bath obligatory but one intends purification from one of them «and not raising any other», all the others are lifted [as well].

وَيَجِبُ الْإِتْيَانُ بِهَا عِنْدَ أَوَّلِ واجباتِ الطَّهَارَةِ وَهُوَ التَّسْمِيَةُ، وَتُسَنُّ عِنْدَ أَوَّلِ  
مَسْنُونَاتِهَا إِنْ وُجِدَ قَبْلَ واجِبٍ، واستصحابُ ذِكْرِهَا فِي جَمِيعِهَا، وَيَجِبُ  
استصحابُ حُكْمِهَا.

It is obligatory to make the intention with the first obligatory act which is saying “*Bismi Llāh*.”

It is recommended to make one's intention with the first of the recommended acts that precede the first obligatory act.

«It is recommended» to remember one's intention throughout the entire process.

It is obligatory to positively maintain the intention «by not intending its interruption before completing the act of ritual purification» .

وصفَةُ الوُضوءِ أَنْ يَتَوَيَّ ثُمَّ يُسَمِّيَ وَيَغْسِلَ كَفَّيْهِ ثَلَاثًا ثُمَّ يَتَمَضَّمُ  
وَيَسْتَنْشِقُ وَيَغْسِلَ وَجْهَهُ مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ إِلَى مَا انْحَدَرَ مِنَ اللَّحْيَيْنِ  
وَالذَّقْنِ طَوْلًا وَمِنَ الْأُذُنِ إِلَى الْأُذُنِ عَرَضًا، وَمَا فِيهِ مِنْ شَعْرِ خَفِيفٍ وَالظَّاهِرِ  
الْكَثِيفِ مَعَ مَا اسْتَرَسَلَ مِنْهُ، ثُمَّ يَدِيهِ مَعَ الْمِرْفَقَيْنِ، ثُمَّ يَمْسَحُ كُلَّ رَأْسِهِ مَعَ  
الْأُذُنَيْنِ مَرَّةً وَاحِدَةً ثُمَّ يَغْسِلُ رِجْلَيْهِ مَعَ الْكَعْبَيْنِ، وَيَغْسِلُ الْأَقْطَعَ بَقِيَّةَ  
الْمَغْرُوضِ، فَإِنْ قُطِعَ مِنَ الْمَفْصِلِ غَسَلَ رَأْسَ الْعَصْدِ مِنْهُ، ثُمَّ يَرْفَعُ نَظْرَهُ إِلَى  
السَّمَاءِ وَيَقُولُ مَا وَرَدَ.

The description of how to make «a complete» ablution is [in order]:

[1] one makes the intention;

- [2] says, “*Bismi Llāh*”;
- [3] washes the hands three times;
- [4] rinses the mouth and nostrils (three times each).
- [5] One [then] washes the face (three times. Its limits are) from the hairline to underneath the jawbones, including the chin lengthwise, and from ear to ear widthwise – including sparse hair and the outer surface of thick hair as far as it descends.
- [6] One then washes the hands up to and including the elbows (and fingernails – three times. Light grime under the fingernails and the like are harmless).
- [7] Then, one wipes the entire head including the ears – one time.
- [8] One then washes the feet including the ankles (three times).

Someone with an amputated limb washes the remaining essential portion of a cut [limb]. If the amputation is at the elbow joint, one washes the end of the upper arm [the humorous]. (Similarly, if the amputation is at the ankle join, one washes the end of the shin.)

- [9] Then, one then raises one’s gaze to the sky and says what was narrated:

“*Ashhadu an lā ilāha illa Llāhu waḥdahu lā sharika lahu, wa ashhadu anna Muḥammadan ‘abduhu wa rasūluhu. [Allāhumma j‘alnī mina t-tawwābīn wa j‘alnī mina l-mutaṭahhirīn, subḥānaka Allāumma wa bi ḥamdika, ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilayk]* ”

(“I testify that there is no deity other than Allah, alone and without partner. And I testify that Muḥammad is His servant and His messenger. [O Allah, make me amongst the penitent and the purified. All Glory and praise is Yours, O Allah. I testify



that there is no deity other than You. I seek your forgiveness and repent to You]”)).

وَتُبَاحُ مَعُونَتِهِ وَتَنْشِيفُ أَعْضَائِهِ .

It is permissible to assist someone in performing ablution, and one may dry one's limbs «from ablution water».

*Wiping over Footgear (and Other Barriers)*

بَابُ مَسْحِ الْخُفَّيْنِ

«Wiping over footgear [*khuff*] and other barriers [e.g., bandages and headgear] is a dispensation [*rukhsah*] and is superior to washing one's feet. Wiping over them lifts ritual purity. [However], it is not recommended to wear such barriers simply for the sake of wiping.»

يَجُوزُ يَوْمًا وَلَيْلَةً، وَلِمُسَافِرٍ ثَلَاثَةَ بَلَيَالِيهَا مِنْ حَدَثٍ بَعْدَ ثُبْسٍ عَلَى طَاهِرٍ  
مُبَاحٍ سَاتِرٍ لِلْمَغْرُوضِ يَثْبُتُ بِنَفْسِهِ، مِنْ خُفٍّ وَجَوْرَبٍ صَفِيقٍ وَنَحْوِهِمَا، وَعَلَى  
عِمَامَةٍ لِرَجُلٍ مُحَنَكَةٍ أَوْ ذَاتِ دُؤَابَةٍ وَعَلَى خُمُرٍ نِسَاءٍ مُدَارَةٍ تَحْتَ خُلُوقِهِنَّ فِي  
حَدَثٍ أَصْغَرَ، وَجَبِيرَةٍ لَمْ تَتَجَاوَزْ قَدْرَ الْحَاجَةِ وَلَوْ فِي أَكْبَرَ إِلَى حِلِّهَا إِذَا لَيْسَ  
ذَلِكَ بَعْدَ كَمَالِ الطَّهَارَةِ.

It is permissible to wipe over footgear that is pure, lawful, and that covers the portion obligatory to wash during ablution, and that attaches to the feet on its own, for a duration of 24 hours «for a resident or a traveler who is not permitted to shorten prayers » and 72 hours for a traveler «who is permitted to shorten prayers».

«The duration begins» after losing ritual purity.

[One can also wipe over] thick socks and the like; a man's turban that loops under the neck or possesses tails; and a woman's head-

covering that wraps around her neck.

«Wiping over the aforementioned applies only» for minor ritual impurity.

One can wipe over a bandage – even in the case of major ritual impurity – as long as it does not cover more than what is needed (i.e., the injury or break and nearby areas needed for fastening the bandage).

«Wiping over bandages is the dispensation that even sinners can take [‘*azimah*]» until their removal provided they are worn after the completion of ritual purification.

وَمَنْ مَسَحَ فِي سَفَرٍ ثُمَّ أَقَامَ أَوْ عَكَسَ أَوْ شَكََّ فِي ابْتِدَائِهِ فَمَسَحُ مُقِيمٍ،  
وإنَّ أَحَدَثَ ثُمَّ سَافَرَ قَبْلَ مَسْحِهِ فَمَسَحُ مُسَافِرٍ.

One wipes like a resident if one: [a] wiped while traveling and then became a resident; or [b] wiped while a resident and then became a traveller, or [c] is unsure about its start (i.e., whether one began wiping as a resident or traveler).

If one is ritually impure «while resident» and then travels before actually wiping [over footgear or the like], one wipes over them as a traveler would «since the wiping began when one was a traveler».

وَلَا يَمَسَحُ قَلَانِسَ وَلِغَافَةً وَلَا مَا يَسْقُطُ مِنَ الْقَدَمِ أَوْ يَرَى مِنْهُ بَعْضَهُ.

One does not wipe over hats; cloth wrapped around the foot [to keep it warm]; something that does not stay on the foot; or something that reveals part of the foot.

فإنَّ لَيْسَ خُفًّا عَلَى خُفٍّ قَبْلَ الْحَدَثِ فَالْحُكْمُ لِلْفَوْقَانِيَّ.

If one leather sock was worn over another before losing one's ritual purity, the rules [related to wiping] apply to the top sock.

وَيَمْسَحُ أَكْثَرَ الْعِمَامَةِ وَظَاهَرَ قَدَمِ الْخُفِّ مِنْ أَصَابِعِهِ إِلَى سَاقِهِ دُونَ أَسْفَلِهِ وَعَقِيهِ، وَعَلَى جَمِيعِ الْجَبِيرَةِ.

One must wipe: the majority of a turban; the top of the foot – from the toes to the ankle, and not the sole or the ankle alone; and the entirety of a bandage.

The easiest way to [understand] the various cases of wearing splints and/or bandages is through a table. Here “bandage” is used for both “bandage” and “splint.”

Different Cases		What Results		
Worn over ritual purity	Exceeds injury	Washes healthy part	Wipes over bandage	Makes dry ablution
✓	×	✓	✓	×
✓	✓	✓	✓	✓
×	×	✓	×	✓
×	✓	✓	×	✓

Note:

- The healthy part of a limb is always washed.
- The bandage is wiped only when worn in the state of ritual purity.
- Dry ablution is always made when the bandage is worn while in the state of ritual impurity.
- Wiping and dry ablution are both performed when the bandage is worn in the state of ritual purity and extends beyond the injured area.

The relevant passages from *Dalīl al-Ṭālib* with notes – <t: ...> –taken from *Nayl Al-Maʿārib* follows:

If someone wearing a bandage put it on while he was ritually pure and it does not exceed the necessary area, he washes the sound area and wipes over the bandage with water, and that suffices ‹t: without him having to make dry ablution›.

Otherwise ‹t: if he had put the bandage on without being ritually pure and feared harm if he took it off› it is obligatory, in addition to washing, ‹t: the sound area› to make dry ablution for the bandage ‹t: ...and likewise, for an open wound›.

The bandage is not wiped over ‹t: in addition to dry ablution being performed› as long as it was not applied while the person was ritually pure and it exceeds the injury area. Otherwise, one washes it, wipes over it, and makes dry ablution for it.

ومتى ظهر بعض محلّ الفرض بعد الحدث أو تمت مدّته استأنف الطهارة.

Whenever part of what is essential to wash becomes visible or its duration expires, one will need to renew his purification.

## Ablution Invalidators

### بَابُ تَوَاقُضِ الْوُضُوءِ

يَنْقُضُ مَا خَرَجَ مِنْ سَبِيلٍ، وَخَارِجٌ مِنْ بَقِيَّةِ الْبَدَنِ إِنْ كَانَ بَوْلًا أَوْ غَائِطًا أَوْ كَثِيرًا نَجِسًا غَيْرَهُمَا، وَزَوَالُ الْعَقْلِ إِلَّا يَسِيرَ نَوْمٍ مِنْ قَاعِدٍ وَقَائِمٍ، وَمَسُّ ذَكَرٍ مُتَّصِلٍ أَوْ قُبُلٍ بظَهْرٍ كَفِّهِ أَوْ بَطْنِهِ، وَلَمَسُهُمَا مِنْ خُنْتَى مُشْكِلٍ، وَلَمَسُ ذَكَرٍ ذَكَرَهُ أَوْ أَنْثَى قُبُلَهَا لَشَهْوَةٍ فِيهِمَا، وَمَسُّ امْرَأَةٍ بِشَهْوَةٍ أَوْ تَمَسُّهُ بِهَا، وَمَسُّ حَلَقَةٍ ذُبُرٍ - لَا مَسُّ شَعَرٍ وَطُفْرِ وَأَمْرَدَ وَلَا مَعَ حَائِلٍ وَلَا مَلُوسٍ بَدَنِهِ وَلَوْ وَجَدَ مِنْهُ شَهْوَةٌ.

«Eight things» invalidate ablution:

- [1] anything exiting from a waste-passage, «even if rare or pure, like a bloodless birth...»;
- [2] any amount of urine or feces, or large amounts of another impure substance «e.g., vomit» exiting from the rest of the body;
- [3] losing consciousness – except for light dozing while seated or standing;
- [4] touching a [male's] attached penis or a [female's] labia with the back or palm «or edges» of one's hand, touching a hermaphrodite's penis and labia, or a male or female touching their [own] genitals with arousal;
- [5] a male touching a woman's skin or her touching his with arousal; and,
- [\*] touching the anus.

[Ablution] is not invalidated by touching the hair or fingernails «or tooth – whether his or a woman's – nor if one is touched by the aforementioned»; or by «a man» touching a pubescent male «even with

desire»; or when «touching occurs» over a barrier; or if someone's body is touched «by a male or female» – even if one feels aroused by it. «Likewise, being touched on the genitals does not invalidate ablution.»

وَيَنْقُضُ غُسْلُ مَيِّتٍ، وَأَكْلُ اللَّحْمِ خَاصَّةً مِنَ الْجَزُورِ.

Ablution is also invalidated by:

[6] washing the deceased; and,

[7] eating camel meat.

وَكُلُّ مَا أَوْجَبَ غُسْلًا أَوْجَبَ وُضوءًا إِلَّا الْمَوْتَ.

[8] Anything that requires a purificatory bath also requires an ablution – except for death.

وَمَنْ تَيَقَّنَ الطَّهَارَةَ وَشَكَّ فِي الْحَدَثِ أَوْ بِالْعَكْسِ بَنَى عَلَى الْيَقِينِ، فَإِنْ تَيَقَّنَهُمَا وَجَهِلَ السَّابِقَ فَهُوَ بِضِدِّ حَالِهِ قَبْلَهُمَا.

Whoever is certain that he had ritual purity but doubts that it became invalidated (or vice versa), bases his action upon his certainty.

If one is certain that he has been in both states but does not know which was prior, then it is the opposite of the state that preceded the two «if he knows what it was. Thus, if he is certain of having ritual purity prior to the two, he is now ritually impure; and if he is certain of having ritual impurity prior to the two, he is now ritually pure. This is because he is certain of the first state turning into its opposite, and doubts its opposite remaining until now – and the default is that it remains. If he is uncertain as to which state was first, ablution is necessary».

وَيَحْرُمُ عَلَى الْمُحْدِثِ مَسُّ الْمَصْحَفِ، وَالصَّلَاةُ، وَالطَّوَافُ.

It is unlawful for someone in the state of minor ritual impurity to touch the written Quran [*muṣḥaf*], pray, or perform circumambulation [*ṭawāf*].

## Major Ritual Impurity

### بَابُ الْغُسْلِ

وَمُوجِبُهُ خُرُوجُ الْمَنِيِّ دَفْقًا بِلَذَّةٍ لَا بدونها من غيرِ نائمٍ. وإن انتقل ولم يخرجْ  
اغْتَسَلَ له، فإن خرجَ بعده لم يُعِدْهُ، وَتَغَيَّبُ حَشَقَةً أَصْلِيَّةً فِي قَرْجٍ أَصْلِيٍّ  
قُبْلًا كَانَ أَوْ دُبْرًا وَلَوْ مِنْ بَهِيمَةٍ أَوْ مَيِّتٍ، وَإِسْلَامُ كَافِرٍ، وَمَوْتٌ، وَحَيْضٌ، وَنِفَاسٌ،  
لَا وَلَادَةٌ عَارِيَّةٌ عَنْ دَمٍ.

«Six» occasions oblige the purificatory bath [*ghusl*]:

- [1] the release of ejaculate from someone who is awake, with it being in spurts and accompanied by pleasure – but not when these two are lacking. If one feels it move but it does not exit, one must take a purificatory bath; if the sperm later exists, the purificatory bath is not repeated;
- [2] the insertion of the glans [head] of a primary penis into a primary vagina or anus [as opposed to insertion involving a supernumerary penis, vagina or anus] «even without ejaculation», even into an animal or a dead being «or someone asleep, insane, or young but capable of intercourse. And likewise, if a man's penis is inserted without his knowledge, into any of the above while he is asleep»;
- [3] a non-Muslim entering Islam;
- [4] death «for a non-martyr»;
- [5] menstruation [*ḥayḍ*]; and,
- [6] lochia [postpartum bleeding] [*nifās*] – unless it is bloodless childbirth. «There is no difference of opinion that both of these require a purificatory bath, as stated in *Al-Mughnī*. The flow of



blood necessitates the purificatory bath, and its cessation is a condition for a purificatory bath.»

وَمَنْ لَزِمَهُ الْغُسْلُ حَرَّمَ عَلَيْهِ قِرَاءَةُ الْقُرْآنِ.

It is unlawful for anyone obligated to make a purificatory bath to recite Quran.

وَيَعْبُرُ الْمَسْجِدَ لِحَاجَةٍ وَلَا يَلْبَثُ فِيهِ بِغَيْرِ وُضوءٍ.

[Someone who must make the purificatory bath] can pass through a mosque if there is a need to do so «and, according to the sound opinion, without need». But he cannot remain therein without ablution. «If he does make ablution, it is permissible for him to stay.»

«Someone drunk, insane, or soiled with transferable impurity is barred from [entering or remaining in] the mosque.»

وَمَنْ غَسَلَ مَيِّتًا أَوْ أَفَاقَ مِنْ جُنُونٍ أَوْ إِغْمَاءٍ بِلَا حُلْمٍ سُنَّ لَهُ الْغُسْلُ.

One is recommended to perform the purificatory bath if he has washed a dead body; regained his sanity; or regained consciousness without having ejaculated during that period.

وَالْغُسْلُ الْكَامِلُ أَنْ يَنْوِيَ ثُمَّ يُسَمِّيَ وَيَغْسِلَ يَدَيْهِ ثَلَاثًا وَمَا لَوَّهَ، وَيَتَوَضَّأُ وَيُحِثِّيَ عَلَى رَأْسِهِ ثَلَاثًا تَرْوِيهِ وَيَعْمَرُ بَدَنَهُ غُسْلًا ثَلَاثًا وَيَذْلُكُهُ وَيَتَيَمَّنُ وَيَغْسِلُ قَدَمَيْهِ مَكَانًا آخَرَ.

A complete purificatory bath is comprised of [in order]:

[1] making the intention;

[2] saying “*Bismi Llāh*”;

[3] washing the hands three times and washing any impure areas;

[4] making ablution;

[5] pouring «water» on the head three times, ensuring that it wets through «meaning wetting the base of the hair, and it is not sufficient to just wipe it»;

[6] pouring water over the body completely, three times;

[7] rubbing the body; starting with the right side; and,

[8] washing the feet «a second time» in a different location [if necessary, to ensure that there is no filth on the bottoms of the feet].

وَالْمُجْزِئُ أَنْ يَتَوَيَّ وَيُسَمِّيَ وَيَعْمَّ بَدَنَهُ بِالْغُسْلِ مَرَّةً.

What is adequate «meaning what suffices» is that one makes the intention; says, “*Bismi Llāh*”; and washes the entire body once.

وَيَتَوَضَّأُ بِمُدٍّ، وَيَغْتَسِلُ بِصَاعٍ، فَإِنْ أَسْبَغَ بِأَقَلِّ أَوْ نَوَى بَغْسِلِهِ الْحَدَثَيْنِ أَجْزَاءً، وَيُسَنُّ لِحُجْبِ غَسْلٍ فَرْجِهِ، وَالْوُضُوءَ، لِلْأَكْلِ وَنَوْمٍ وَمُعَاوَدَةٍ وَطَاءٍ.

«It is recommended that» one make ablution using one *mudd* [0.51 liters or 0.54 quarts] of water, and the purificatory bath using one *ṣāʿ* «four *mudds*» [2.04 liters or 2.2 quarts] of water.

It suffices if one can drench everything «meaning that the water flows over the entire body without having to rub it» with less than these quantities, or one intends their purificatory bath to lift both major and minor ritual impurity.

It is recommended for someone in the state of major ritual impurity [*janābah*] «even women, and upon finishing menstruation or lochia ceasing» to wash the genitals and make ablution before eating, «drinking,» sleeping, or repeating intercourse.

## Dry Ablution

## بَابُ التَّيْمُمِ

«Dry ablution [*tayammum*] legally means to wipe the face and hands with dirt in a particular manner. It is one of several things specific to this community [*ummah*]: Allah has not made it a means of purification for any other community out of making things easy and largess [for us].»

وهو بَدَلُ طَهَارَةِ الْمَاءِ، إِذَا دَخَلَ وَقْتُ فَرِيضَةٍ أَوْ أُبِيحَتْ نَافِلَةٌ وَعُدِمَ الْمَاءُ أَوْ زَادَ عَلَى ثَمَنِهِ كَثِيرًا أَوْ ثَمَنٍ يُعْجِزُهُ أَوْ خَافَ بِاسْتِعْمَالِهِ أَوْ طَلَبَهُ ضَرَرَ بَدَنِهِ أَوْ رَفِيقِهِ أَوْ حُرْمَتِهِ أَوْ مَالِهِ يَعْطَشُ أَوْ مَرَضٍ أَوْ هَلَاكِ وَنَحْوِهِ شَرَعَ التَّيْمُمُ.

Dry ablution is a substitute for purification with water. It is permissible «with two preconditions».

«The first is» that the time for an obligatory [act] «or something one has sworn to do» has entered, or something supererogatory becomes permissible.

«The second is the inability to use water, including:» the absence of water; its price being much higher «than normal»; not being able to afford the price; fear that using or seeking water will result in harm to one's body, one's friends, or to someone in one's charge «meaning: one's wife or the wife of one's relative», or fearing «harm» to one's property [or livestock] from thirst, sickness, destruction, or the like «e.g., fearing that using it will delay recovery or cause a blemish to remain».

وَمَنْ وَجَدَ مَاءً يَكْفِي بَعْضَ طَهْرِهِ تَيَمَّمَ بَعْدَ اسْتِعْمَالِهِ، وَمَنْ جُرِحَ تَيَمَّمَ لَهُ  
وَعَسَلَ الْبَاقِيَ.

If someone finds only enough water for a partial purification, he makes dry ablution after first using the water.

Whoever has a wound ‹that would be harmed if washed and wiped over› makes dry ablution for it then washes the remainder of the limb.

‹If wiping it is not harmful, it is obligatory to wipe [the wounded limb] and that suffices. If the wound is on one of the limbs of ablution, order and consecutiveness must be observed when making dry ablution, so he makes dry ablution at the point when he would [normally] wash [the limb] if it had been healthy; and he must maintain continuity, so he repeats washing the healthy part of the limb every time he makes dry ablution. This is in contrast to making dry ablution for the purificatory bath [*ghusl*] [during which there] is no order or continuity›.

وَيَجِبُ طَلَبُ الْمَاءِ فِي رَحْلِهِ وَقُرْبِهِ وَبِدَلَالَةٍ، فَإِنْ نَسِيَ قُدْرَتَهُ عَلَيْهِ وَتَيَمَّمَ  
أَعَادَ.

It is obligatory for one to seek water from one's traveling companions, in the local area ‹by looking behind, in front, right, and left›, and by using ‹trusted› indicators .

He must repeat [his prayer] if he forgot that he can obtain water, performed dry ablution ‹and prayed›.

وَإِنْ نَوَى بَتَيْمُمِهِ أَحَدًا أَوْ نَجَاسَةً عَلَى بَدَنِهِ تَضُرُّهُ إِزَالَتُهَا أَوْ عَدِمَ مَا يُزِيلُهَا  
أَوْ خَافَ بَرْدًا أَوْ حُسْيًا فِي مِصْرٍ فَتَيَمَّمَ أَوْ عَدِمَ الْمَاءَ وَالتُّرَابَ صَلَّى وَلَمْ يُعِدْ.

One prays and does not repeat it if

[a] one's dry ablution was intended for several ritual impurities  
‹and likewise if one intended [to lift] one type of impurity or

- two types»; or,  
 [b] there is impurity on one's body and removing it would injury;  
 or,  
 [c] one lacks that which would remove [the impurity]; or,  
 [d] one fears the cold; or,  
 [e] [one is confined] in a town «where water does not reach one;  
 or,  
 [f] one is restrained»; or,  
 [g] there is an absence of water and dirt.

وَيَجِبُ التَّيَمُّمُ بِتُرَابٍ طَهُورٍ غَيْرِ مُحْتَرَقٍ لَهُ غُبَارٌ.

It is obligatory [*wājib*] to make dry ablution from pure, unburned, dirt.

وَفُرُوضُهُ مَسْحُ وَجْهِهِ وَيَدَيْهِ إِلَى كُوعَيْهِ، وَكَذَا التَّرْتِيبُ وَالْمُؤَالَاةُ فِي حَدَثٍ أَصْغَرَ.

Its obligatory [*fard*] actions are:

- [1] wiping the face,
- [2] wiping the hands up to the wrists; and, when performing it for minor ritual impurity; and,
- [3] to maintain the above order and continuity.

وَنُشْتَرَطُ النِّيَّةُ لِمَا يَتَيَمَّمُ لَهُ مِنْ حَدَثٍ أَوْ غَيْرِهِ، فَإِنْ نَوَى أَحَدَهَا لَمْ يُجْزِئْهُ عَنْ الْآخَرِ، وَإِنْ نَوَى تَفْلًا أَوْ أَطْلَقَ لَمْ يُصَلِّ بِهِ فَرَضًا، وَإِنْ نَوَاهُ صَلَّى كُلَّ وَقْتِهِ فُرُوضًا وَنَوَافِلَ.

It is a condition to intend whatever the dry ablution is for «like prayer, circumambulation, or the like» from impurity or the like «such as impurities on the body. So one intends making it licit to

perform prayer while having sexual impurity and minor impurity or one of them, or instead of washing an injured part of the body or the like. This is because dry ablution is a purification out of necessity, and it does not actually raise the state of impurity. Thus, it must be identified in order to strengthen its weakness. If one intended only to raise impurity, it would not suffice.›

If he intended only one, it does not suffice for the other.

If he intended a supererogatory ⟨prayer⟩ or did not qualify it, he does not pray an obligatory ⟨prayer⟩ with it.

If he did intend it ⟨being licit to pray an obligatory prayer⟩, then he prays obligatory and supererogatory ⟨prayers⟩ during the entire time.

‹Whoever intends something renders it licit and whatever is less than it. The [order, starting from the] highest is:

- [1] a personal obligation [e.g., one of the five daily prayers];
- [2] a vowed act;
- [3] a communal obligation [e.g., the funeral prayer];
- [4] a supererogatory prayer [e.g., the prayer for greeting the mosque];
- [5] a supererogatory circumambulation [of the Ka‘bah];
- [6] touching the *muṣḥaf* [the printed Quran];
- [7] reciting the Quran; and,
- [8] remaining in the mosque.›

وَيَبْطُلُ التَّيَمُّمُ بِخُرُوجِ الْوَقْتِ، وَبِمُبْطَلَاتِ الْوُضُوءِ، وَبِوُجُودِ الْمَاءِ وَلَوْ فِي  
الصَّلَاةِ لَا بَعْدَهَا، وَالتَّيَمُّمُ آخِرَ الْوَقْتِ لِرَاجِي الْمَاءِ أَوْ لَى.

Dry ablution is invalidated by the ending of the time [of the prayer for which it was made]; by anything that nullifies ablution; and by the presence of water ⟨for someone capable of using it

without harm – if the dry ablution was made because of its absence), even if the water is discovered while one is praying, but not afterwards.

It is better to delay dry ablution until the end of the «preferred» time if water is expected [to be found].

وَصِفَتُهُ أَنْ يَنْوِيَ، ثُمَّ يُسَمِّي، وَيَضْرِبُ التُّرَابَ بِيَدَيْهِ مُفَرَّجَتَي الْأَصَابِعِ يَمْسَحُ  
وَجْهَهُ بِبَاطِنَيْهِمَا وَكَفَّيْهِ بِرَاحَتَيْهِ وَيُخَلِّلُ أَصَابِعَهُ.

The description of dry ablution is [in order]:

[1] one making the intention;

[2] saying “*Bismi Llāh*”;

[3] hitting the dirt with both hands, fingers outstretched and slightly parted;

[4] wiping the face with the bottom-side of the fingers; and,

[5] [wiping] the back of the hands with the palms, and lacing the fingers together.

## Removing Impurity

### بَابُ إِزَالَةِ النِّجَاسَةِ

يُجْزَى فِي غَسْلِ النِّجَاسَاتِ كُلِّهَا إِذَا كَانَتْ عَلَى الْأَرْضِ غَسْلَةً وَاحِدَةً  
تَذْهَبُ بَعَيْنِ النِّجَاسَةِ، وَعَلَى غَيْرِهَا سَبْعٌ إِحْدَاهَا بِتُّرَابٍ فِي نِجَاسَةِ كَلْبٍ  
وَخَنَزِيرٍ وَيُجْزَى عَنِ التُّرَابِ أَشْنَانٌ وَنَحْوُهُ، وَفِي نِجَاسَةِ غَيْرِهِمَا سَبْعٌ بِلَا تُرَابٍ.

When removing any impurity on the ground, a single washing that removes the impurity suffices.

When removing any impurity elsewhere: seven washings, one of them being with dirt, suffices for canine and swine impurities. Saltwort [*ashnān*] and the like suffice in the place of dirt.

Seven washings without dirt suffice for other impurities «using purifying water, even if unlawful to use [for ablution]. This is provided that the seven washings clean it. Otherwise, [one continues to wash] until it becomes clean by scratching, scraping, and squeezing – when possible each time – outside of the water....»

وَلَا يَطْهَرُ مُتَنَجِّسٌ بِشَّمْسٍ، وَلَا رِيحٍ، وَلَا دَلَكٍ وَلَا اسْتِحَالَةٍ غَيْرِ الْخَمْرِ، فَإِنْ خُلِلَتْ أَوْ تَنَجَّسَ دُهْنٌ مَائِعٌ لَمْ يَطْهَرُ.

Something that has become impure is not purified by the sun; the wind; or by rubbing it. «Not even the bottom of leather socks, shoes, or the tail of a woman's garment. Neither does wiping [an impure] polished surface [purify it].»

«An impurity does not become pure via» chemical transformation «so: the ashes, dust and fumes of an impurity; worms in a wound; dung beetles; a dog that fell into a saltworks and became salt-cured; and the like are [still] impure» except for wine if it becomes vinegar «on its own or by being moved with the intent to cause it to become vinegar». So, it is not possible to purify wine that is induced to turn to vinegar, or liquid fat that became impure «or [impure] dough, or the inside of a[n impure] seed, or a container that absorbed impurity [through pores on its surface], or a blade tempered with impurity».

وَأِنْ خَفِيَ مَوْضِعُ نَجَاسَةٍ غُسِلَ حَتَّى يُجْزَمَ بِزَوَالِهِ.

If the location of impurity is not clear , the [entire] item is washed until one is certain of its removal.

وَيَطْهَرُ بَوْلٌ غَلَامٍ لَمْ يَأْكُلِ الطَّعَامَ بَنَضِحِهِ.



The urine <and vomit> of a male infant who has not eaten food <out of desire> is purified by dousing it <or drenching it in water>.

وَيُعْفَى فِي غَيْرِ مَائِعٍ وَمَطْعُومٍ عَنْ يَسِيرِ دِمٍ نَجِسٍ مِنْ حَيَوَانٍ طَاهِرٍ، وَعَنْ  
أَثَرِ اسْتِجْمَارٍ بِمَحَلِّهِ.

Small amounts of impure blood from a pure animal are excused except when present in liquids and edibles.

The remnants of filth left after cleaning the private parts with a stone are excused so long as they remain in their spot.

وَلَا يَنْجَسُ الْآدَمِيُّ بِالْمَوْتِ.

Humans do not become impure through death.

وَمَا لَا نَفْسَ لَهُ سَائِلَةٌ مُتَوَلِّدٌ مِنْ طَاهِرٍ، وَبَوْلٌ مَا يُؤْكَلُ لَحْمُهُ وَرَوْثُهُ وَمَنِيُّهُ،  
وَمَنِيُّ الْآدَمِيِّ، وَرُطُوبَةُ فَرجِ الْمَرْأَةِ، وَسُورُ الْهَرَّةِ وَمَا دُونَهَا فِي الْخَلْقَةِ طَاهِرٌ،  
وَسَبَاغُ الْبَهَائِمِ وَالطَّيْرِ وَالْحَمَارِ الْأَهْلِيِّ، وَالْبَغْلُ مِنْهُ - نَجِسَةٌ.

The following are pure: the offspring of pure animals that have open circulatory systems; the urine, feces, and sperm of animals whose meat is eaten; human sperm; vaginal discharge <just like sweat, saliva, mucus – even if blue, and a sleeper's drool>; and the remnants of food and drink left by a cat – or by any animal smaller than it in size.

Predatory beasts and birds <larger than a cat>, donkeys, and mules are impure. <So are all of their body parts and excrement.>

## Menstruation, Postpartum Bleeding, Chronic Discharge

## بَابُ الْحَيْضِ

لَا حَيْضَ قَبْلَ تِسْعِ سِنِينَ، وَلَا بَعْدَ خَمْسِينَ، وَلَا مَعَ حَمْلٍ، وَأَقَلُّهُ يَوْمٌ وَلَيْلَةٌ  
وَأَكْثَرُهُ خَمْسَةَ عَشَرَ يَوْمًا، وَغَالِبُهُ سِتٌّ أَوْ سَبْعٌ، وَأَقَلُّ الطُّهْرِ بَيْنَ الْحَيْضَتَيْنِ  
ثَلَاثَةُ عَشَرَ يَوْمًا، وَلَا حَدٌّ لَأَكْثَرِهِ.

Menstruation [*ḥayḍ*] does not occur before nine [lunar] years, or after fifty [lunar] years [of age], or during pregnancy.

Its minimal duration is 24 hours, and its maximal is 15 days, with the norm being six or seven «days with their nights».

The minimal duration between two menstruations is thirteen days. There is no limit to the maximal duration «but the norm is the remainder of the month».

وَتَقْضِي الْحَائِضُ الصَّوْمَ لَا الصَّلَاةَ، وَلَا يَصِحَّانِ مِنْهَا بَلْ يَحْرُمَانِ.

A woman makes up fasts missed during menstruation «or lochia [*nifās*], but not prayers. «These are both according to scholarly consensus.» Her fasting and prayers [at those times] are not valid; indeed they are unlawful.

وَيَحْرُمُ وَطُؤُهَا فِي الْفَرْجِ، فَإِنْ فَعَلَ فَعَلِيهِ دِينَارٌ أَوْ نَصْفُهُ كَفَّارَةٌ، وَيَسْتَمْتَعُ  
مِنْهَا بِمَا دُونَهُ.

It is unlawful to have vaginal intercourse with [a woman during menstruation or lochia] «except for someone with otherwise-unquenchable sexual desire [*shabaq*] in certain preconditions:

If [the act is committed] «whether through a barrier, under duress, out of forgetfulness, or due to ignorance», the man must make an expiation: a half or a whole *dinār*. «Or its monetary value in silver. It

suffices for a single occurrence. The expiation is dropped if he is unable to pay. If the woman was complicit in the act, her ruling is the same as a man's.»

[A man] may enjoy her «during menstruation» in any manner other than vaginal intercourse «e.g., kissing, touching, and bringing about ejaculation outside of the vagina. If he wants to enjoy her and she claims to be menstruating, her word is accepted».

وَإِذَا انْقَطَعَ الدَّمُ وَلَمْ تَغْتَسِلْ لَمْ يُبَحِّ غَيْرُ الصَّيَامِ وَالطَّلَاقِ.

If the bleeding «from menstruation or lochia» stops and she has not yet made purificatory bath, she can fast and be divorced, but nothing else.

وَالْمُبْتَدَأَةُ تَجْلِسُ أَقْلَهُ ثُمَّ تَغْتَسِلُ وَتُصَلِّي، فَإِنْ انْقَطَعَ لِأَكْثَرِهِ فَمَا دُونَ  
اغْتَسَلَتْ عِنْدَ انْقِطَاعِهِ، فَإِنْ تَكَرَّرَ ثَلَاثًا فَحَيْضٌ وَتَقْضِي مَا وَجَبَ فِيهِ، وَإِنْ عَبَّرَ  
أَكْثَرَهُ فَمُسْتَحَاضَةٌ.

A woman experiencing her first period «meaning a girl who has never menstruated and sees blood at a time when it is possible for her to be menstruating» refrains «from prayer, fasting, and the like; simply by seeing bloody discharge [from her vagina], whether red, yellow, or murky», for the minimal duration «of menstruation – a day and a night». She then makes the purificatory bath [*ghusl*] «because it has occurred for the minimal duration» and prays «and fasts, but does not have intercourse».

If the bleeding stops without exceeding the maximal duration «15 days», she makes the purificatory bath [*ghusl*] when it stops. «This is obligatory since it is possible that the bleeding is menstruation. She does the same for the second and third occurrences of bleeding».

If this repeats three times (i.e., for three months without variation), then (all of) it will be considered her menstruation. (Her cycle is established and she refrains [from all acts of worship and from intercourse] during the fourth month. Her cycle is not established with less than three occurrences).

She makes up whatever was obligatory during it (e.g., any obligatory fasts, circumambulating the Kaʿbah, and spiritual retreats [*iʿtikāf*] in a mosque).

If her menstruation ceases and never repeats, or, if she becomes menopausal before her menstruation repeats three times, she does not make anything up).

If bleeding exceeds the maximum duration (15 days), it is irregular bleeding.

Many scenarios of irregular bleeding have their own ruling. The scenarios covered in the text are:

- a. A woman experiencing her period for the first time
  - 1. [Can distinguish](#)
  - 2. [Cannot distinguish](#)
- b. A woman who has a regular cycle
  - 1. [Remembers her cycle](#)
  - 2. Forgets her cycle
    - a. [Sound distinction](#)
    - b. No sound distinction
      - 1. [Does not know the duration](#)
      - 2. [Knows the place but not the duration](#)
      - 3. [Knows the duration but not the place](#)

The paragraphs in the text have a code in the margin that corresponds to their corresponding scenario, e.g., the last scenario's

code is B2B3.

فإن كان بعض دمها أحمر وبعضه أسود ولم يعبر أكثره ولم ينقص عن أقله  
فهو حيضها تجلسه في الشهر الثاني، والأحمر استحاضة، وإن لم يكن دمها  
متميزاً قعدت غالب الحيض من كل شهر.

[A1] If «a woman experiencing her period for the first time has [sound] distinctive bleeding in that» some of the blood is red and some of it dark, and the dark blood does not exceed the maximal duration [15 days] and is not shorter than the minimal duration [24 hours]: the dark blood is her menstruation. «It is the same if some of it is thick or acrid and is fit to be menstruation.» She refrains [from all acts of worship and from intercourse] for that amount during the second month «even if it does not repeat». The red blood is irregular bleeding «and she prays and fasts during it».

[A2] If the bleeding is indistinguishable, she refrains «from prayer and the like, for the minimal duration for menstruation, for each month until the cycle repeats three times. [From the fourth time onward] she refrains» for the common duration of a menstrual cycle «six or seven days» from every month. «She refrains from the beginning of the time that it started – if she remembers when it began. Otherwise, she refrains from the beginning of each crescent moon.»

والمستحاضة المعتادة ولو مميّزة تجلس عادتها.

[B1] A woman with irregular bleeding who has a regular cycle refrains for her regular period – even if the blood is distinguishable. «She then makes the purificatory bath and prays.»

وإن نَسِيَتْهَا عَمِلَتْ بِالْتَمِيْزِ الصَّالِحِ.

[B2A] If she has forgotten her regular cycle, she acts according to sound distinction «by the black blood and the like not being less than 24 hours and not exceeding fifteen days; even if it changes its time or does not repeat».

فإن لم يكن تَمِيْزٌ فَغَالِبُ الْحَيْضِ كَالْعَالِمَةِ بِمَوْضِعِهِ النَّاسِيَةِ لَعَدَدِهِ.

[B2B1] If she does not have «sound» distinction «and has forgotten the start date and duration of her [last] menstruation», «she refrains for» the most common duration [six or seven days]. [Like knowing that her bleeding was sometime during the first ten days of the month, but she does not know the number of days.] «She refrains from the beginning of each duration that she knows contained a menstruation – but its start date is unknown. Otherwise, her cycle commences with the beginning of each lunar month.»

[B2B2] It is the same for a woman who knows her cycle's start date but forgets its duration. «k: Such as by knowing that her bleeding would happen during the ten middle days of the month, the beginning of the second half of the month, and the like.» «Thus, she refrains for the most common duration [six or seven days], and at the same time each month».

وإن عَلِمَتْ عَدَدَهُ وَنَسِيَتْ مَوْضِعَهُ مِنَ الشَّهْرِ وَلَوْ فِي نِصْفِهِ جَلَسَتْهَا مِنْ  
أَوَّلِهِ كَمَنْ لَا عَادَةَ لَهَا وَلَا تَمِيْزَ.

[B2B3] If she knows its duration but forgets its place in the month «k: by not remembering if her menstruation was at the beginning, middle, or end of the month» – even if in the middle of the month – she starts from the beginning «of the time her

menstruation would normally come». [She is] like a woman «experiencing her first period» who has neither regularity or distinction. «So she refrains from the beginning of its onset according to what preceded [in A2].»

وَمَنْ زَادَتْ عَادُهَا أَوْ تَقَدَّمَتْ أَوْ تَأَخَّرَتْ فَمَا تَكَرَّرَ ثَلَاثًا فَحَيْضٌ.

The following are considered menstruation when they repeat three times:

- [1] anything beyond her regular cycle «for example: if her menstruation is typically five days each month but is now six days»;
- [2] anything that comes early «for example: her regular cycle is at the beginning of the month but she then sees it at the end»; and,
- [3] anything that comes late «the opposite of the previous».

وَمَا نَقَصَ عَنِ الْعَادَةِ طَهَرَتْ، وَمَا عَادَ فِيهَا جَلَسَتْهُ.

Anything shorter than her regular cycle is pure. «For example: if her cycle is normally six days but the bleeding stops after five, she makes the purificatory bath when it ends and prays because she has become pure.»

If bleeding resumes during her regular cycle, she refrains during it. «An example: Her regular cycle is ten days. She bleeds for six days, the bleeding ceases on the seventh and eighth day, then it returns on the ninth and tenth day. However, she refrains throughout, even during the two days in which the bleeding ceased, because the entire range of days coincides with her customary period, just as if it had never ceased.»

والصُّفْرَةُ وَالْكُدْرَةُ فِي زَمَنِ الْعَادَةِ حَيْضٌ، وَمَنْ رَأَتْ يَوْمًا دَمًا وَيَوْمًا نَقَاءً فَالِدَمُ حَيْضٌ وَالنَّقَاءُ طَهْرٌ مَا لَمْ يَعْبُرْ أَكْثَرَهُ.

Yellowness and murky-brownish discharge during the regular cycle is considered menstruation. «Thus, she refrains during it. But it is considered menstruation if it occurs after her regular period – even if it repeats.»

If she sees blood one day «or for less than a day, or more than a day», then no blood the next day «or less, or more»: the blood is menstruation and the cleanliness is purity. «Thus, she performs the purificatory bath and prays and fasts during the duration of cleanliness. But it is offensive for her to have intercourse during this time». [This applies] so long as the cycle does not exceed the maximum duration «of menstruation days, which is 15», since it would then be considered irregular bleeding.

وَالْمُسْتَحَاضَةُ وَنَحْوُهَا تَغْسِلُ فَرْجَهَا وَتَعْصِبُهُ وَتَتَوَضَّأُ لَوْ قَتَلَ كُلَّ صَلَاةٍ وَتُصَلِّي فُرُوضًا، وَنَوَافِلَ، وَلَا تُوَطِّأُ إِلَّا مَعَ خَوْفِ الْعَنْتِ، وَيُسْتَحَبُّ غُسْلُهَا لِكُلِّ صَلَاةٍ.

A woman who has irregular vaginal bleeding and the like «or someone who is incontinent, or constantly emits pre-ejaculatory fluid [*madhī*], or suffers from perpetual flatulence or has a bleeding wound that does not clot or has a constant nosebleed» washes her genitals «to remove the impurity», applies a tight compress «to the extent possible, in order to prevent anything from exiting. When applying a compress is not possible, like with hemorrhoids, one prays however one can. It is not necessary to repeat washing and applying the compress so long as one: [a] was not negligent [such that nothing has leaked through or escaped the compress]», [b]



makes ablution «at the entry of the time» for each prayer «if anything exits», and [c] prays the obligatory and supererogatory prayers.

«If nothing comes out, it is not obligatory to make ablution.

If the chronic problem typically ceases for a time long enough for one to make ablution and pray, ablution becomes obligatory since it is possible to perform those acts completely within that window of time.

If drops of urine exit whenever one prays standing, he prays seated. If it happens during bowing or prostrating, he [still] bows and prostrates.»

A woman with irregular bleeding does not have sexual intercourse except out fear of adultery «by her or her husband». «And then there is no expiation for doing so.»

It is recommended for her to make the purificatory bath [*ghusl*] for each prayer.

وَأَكْثَرُ مُدَّةِ النِّقَاسِ أَرْبَعُونَ يَوْمًا.

The maximum duration for lochia [post partum bleeding] is forty days.

«The duration begins with giving birth. What is seen two or three days before birth is lochia but it does not count as part of the duration. Lochia is established by giving birth to anything having the form of a human being.

There is no minimal duration.»

«Menstruation and irregular bleeding do not occur during the time for lochia».

وَمَتَى طَهَّرْتُ قَبْلَهُ تَطَهَّرْتُ وَصَلْتُ.

Whenever she becomes clean before the «maximum duration [of forty days]», she makes the purificatory bath and prays. «And she fasts as she normally would during her regular menstruation if the bleeding stops».

وَيُكْرَهُ وَطُؤُهَا قَبْلَ الْأَرْبَعِينَ بَعْدَ التَّطْهِيرِ، فَإِنْ عَاوَدَهَا الدَّمُ فَمَشْكُوكٌ فِيهِ  
تَصُومُ وَتُصَلِّي، وَتَقْضِي الْوَاجِبَ.

It is offensive to have sexual intercourse with her after she becomes pure if the purity commences before the forty days elapse. If bleeding resumes, there is doubt concerning it. She fasts and prays and makes up the obligatory «fasting only, since making up the prayer is not obligatory».

وهو كالحيض فيما يَحِلُّ وَيَحْرُمُ وَيَجِبُ وَيَسْقُطُ غَيْرَ الْعِدَّةِ وَالْبَلُوغِ.

Lochia is akin to menstruation with respect to:

- [1] what is lawful «like: sexual enjoyment not involving her genitals»;
- [2] what is unlawful «like: vaginal intercourse, fasting, praying, divorce without her asking for it and with compensation»; and,
- [3] what it necessitates «like: the purificatory bath and the expiation for intercourse during it»; and,
- [4] what it drops «like: the obligation to pray – so she does not make it up».

But it differs from menstruation with respect to the waiting period for divorce, and the attainment of maturity.

وَأِنْ وَلَدَتْ تَوَّعَّمَيْنِ فَأَوَّلُ النَّفَاسِ وَآخِرُهُ مِنْ أَوَّلِهِمَا.

If she gives birth to twins, the beginning and ending of her lochia is calculated from the first birth.

«If more than forty days pass between the birth of the first [child] and the last, there is no lochia for the second.

Whoever induces lochia (e.g., by striking the stomach or drinking medicine), does not make up [missed prayers].»

<sup>1</sup>. The Arabic literally means “each,” but this rendering is based on *Kashshāf Al-Qināʿ* which is clearer on this issue.

<sup>2</sup>. There is an opinion within the school that it is not required for women. This opinion was preferred by many Hanbali scholars, including Ibn Qudāmah. See Ibn Qudāmah, *Al-Mughnī*, 1:64; and ‘Alī al-Mardāwī, *Al-Inṣāf*, 1:124.

## 2 PRAYER

كِتَابُ الصَّلَاةِ

تَجِبُ عَلَى كُلِّ مُسْلِمٍ مَكَلَّفٍ إِلَّا حَائِضًا وَنَفْسَاءً.

Prayer is obligatory for every responsible Muslim, except during menstruation and lochia.

وَيَقْضِي مَنْ زَالَ عَقْلُهُ بِنَوْمٍ أَوْ إِغْمَاءٍ أَوْ سُكْرِ أَوْ نَحْوِهِ.

Missed prayers are made up by anyone who loses consciousness during prayer times due to sleep, fainting, intoxication, or the like.

وَلَا تَصِحُّ مِنْ مَجْنُونٍ وَلَا كَافِرٍ فَإِنْ صَلَّى فَمُسْلِمٌ حُكْمًا.

Prayer is not valid from someone who is insane or who is a non-Muslim. However, if a non-Muslim prays, he is legally a Muslim. <This applies whether he is in the Abode of Islam [*Dār al-Islām*] or the Abode of War [*Dār al-Ḥarb*], whether in a congregation or alone, and whether inside or outside a mosque... If he were to die immediately after the prayer, his inheritance would go to his Muslim relatives and he would be washed, prayed over, and buried amongst our dead. If he wishes to remain a disbeliever, saying “I only intended to mock,” it is not accepted from him [and he is still considered a Muslim]. It is the same if he makes the call to prayer, even if outside of its time.>

وَيُؤْمَرُ بِهَا صَغِيرٌ لِسَبْعٍ، وَيُضْرَبُ عَلَيْهَا لِعَشْرِ.

Children are ordered to perform the prayer upon reaching seven lunar years [of age] and are disciplined for not performing it upon reaching ten.

فَإِنْ بَلَغَ فِي أَثْنَائِهَا أَوْ بَعْدَهَا فِي وَقْتِهَا أَعَادَ.

If a child reaches adolescence while praying or afterwards and the prayer is still within its time, that prayer is repeated.

وَيَحْرُمُ تَأْخِيرُهَا عَنْ وَقْتِهَا إِلَّا لِنَاوِ الْجَمْعِ وَلِمُشْتَغِلٍ بِشَرْطِهَا الَّذِي يُحْصِلُهُ قَرِيبًا.

It is unlawful to delay prayers beyond their «preferred» time «or after their time» unless one intends to join prayers, or if one is busy fulfilling one of its preconditions and is close to completion. «For example: if his only garment is torn, and he will not finish stitching it before the time exits.»

وَمَنْ جَحَدَ وَجُوبَهَا كَفَرَ، وَكَذَا تَارَكُهَا تَهَاوُنًا وَدَعَاهُ إِمَامٌ أَوْ نَائِبُهُ فَأَصَرَ وَضَاقَ وَقْتُ الثَّانِيَةِ عَنْهَا، وَلَا يُقْتَلُ حَتَّى يُسْتَتَابَ ثَلَاثًا فِيهِمَا.

Anyone who denies the obligation of prayer has committed disbelief. «This is because he has effectively declared Allah, His Messenger ﷺ, and the consensus of the Muslim community to be false. If he claims ignorance and is new to Islam, he is informed that prayer is required and is not judged to be a disbeliever since he has an excuse.»

It is the same for someone who abandons prayer out of negligence «or laziness without denying its obligation» and the imam or his substitute has invited him «to perform it» and he persists in

abandoning it until the second of two consecutive prayer times is on the verge of running out.

[Neither one] ‹meaning neither he who denies its obligation nor he who omits it out of neglect› is killed until he has been asked to repent three times.

## The Call to Prayer and Its Commencement

### بَابُ الْأَذَانِ وَالْإِقَامَةِ

هُمَا فَرَضًا كَفَايَةً عَلَى الرِّجَالِ الْمُقِيمِينَ لِلصَّلَاةِ الْخَمْسِ الْمَكْتُوبَةِ.

The call to prayer [*adhān*] and call to commencement [*iqāmah*] for the ‹five› obligatory prayers are communal obligations on ‹free› males who are residents ‹of villages and cities›.

يُقَاتَلُ أَهْلُ بَلَدٍ تَرَكَهُمَا.

The people of a land who abandon the two are to be fought ‹by the Imam or his deputy›.

وَتَحْرُمُ أَجْرُهُمَا، لَا رَزَقٌ مِنْ بَيْتِ الْمَالِ لَعَدَمِ مُتَطَوِّعٍ.

It is unlawful to take a wage for [the performance of] either call, though it is allowed to receive a sum from the Muslim common fund [*bayt al-māl*] if no one volunteers ‹to perform them›.

وَيَكُونُ الْمُؤَدِّنُ صَيِّتًا أَمِيًّا عَالِمًا بِالْوَقْتِ، فَإِنْ تَشَاحَّ فِيهِ اثْنَانِ قُدِّمَ أَفْضَلُهُمَا فِيهِ، ثُمَّ أَفْضَلُهُمَا فِي دِينِهِ وَعَقْلِهِ، ثُمَّ مَنْ يَخْتَارُهُ الْجِيرَانُ، ثُمَّ قُرْعَةً.

The person who makes the call to prayer [the *mu'adhdhin*] should ‹in accordance with the Prophetic norm [*sunnah*]› have a far-

reaching voice, be trustworthy, and know the time.

If two «or more» contend to perform the call, the best «in the mentioned characteristics» is selected. Then, «if they are equally qualified», the one who is superior in his religion and intellect «is selected». If they [are still] equal, then whoever is favored by the greater number of locals [is selected]. «If they are equal in all the aforementioned», lots are drawn.

وهو خَمْسَ عَشْرَةَ جَمْلَةً يُرَتِّلُهَا عَلَى عُلُوٍّ مُتَطَهِّرًا مُسْتَقْبِلَ الْقِبْلَةِ جَاعِلًا  
أَصْبَعَيْهِ فِي أُذُنَيْهِ غَيْرَ مُسْتَدِيرٍ مُلْتَفِتًا فِي الْحَيْعَلَةِ يَمِينًا وَشِمَالًا قَائِلًا بَعْدَهُمَا  
فِي أَذَانِ الصُّبْحِ «الصَّلَاةُ خَيْرٌ مِنَ النُّوْمِ» مَرَّتَيْنِ.

The call to prayer consists of fifteen phrases. One recites it distinctly, from an elevated place, while in a state of ritual purity, facing the direction of prayer [*qiblah*], with his «index» fingers in each ear, without swiveling around, turning only to his left and right when saying “*Hay ‘alā ṣ-ṣalāt*” (“Come to prayer”); and, after saying that – but only in the call for the Morning Prayer [*Fajr* or *Ṣubḥ*] – “*Aṣ-ṣālatu khayran mina n-nawm*” (“Prayer is better than sleep”) two times.

وهي إحدى عشرة يَحْذُرُهَا وَيُقِيمُ مَنْ أَدَّنَ فِي مَكَانِهِ إِنْ سَهَّلَ.

The call to commencement consists of eleven «phrases». One recites it quickly.

Whoever made the call to prayer should make the call to commencement – in the same place as the call to prayer – if it is convenient.

وَلَا يَصِحُّ إِلَّا مُرْتَبًّا مُتَوَالِيًّا مِنْ عَدَلٍ وَلَوْ مُلْحِنًا أَوْ مَلْحُونًا، وَيُجْزَى مَنْ مُمَيِّزٌ،  
وَيُبْطِلُهُمَا فَضْلٌ كَثِيرٌ، وَيَسِيرٌ مُحَرَّمٌ.

«The call to prayer» is not valid unless it is done in order, consecutively, and by an upright «male» – even if it is sung or is ungrammatical «provided that its meaning is not invalidated».

[The obligation] of the call is fulfilled when performed by a child who has reached the age of discernment [seven lunar years of age].

The call to prayer and the call to commence prayer are invalidated by a long delay or a short interval of unlawful «talk, like accusing someone of fornication. A short interval of lawful talk is offensive».

وَلَا يُجْزَى قَبْلَ الْوَقْتِ إِلَّا الْفَجْرُ بَعْدَ نِصْفِ اللَّيْلِ.

It is not adequate to make the call to prayer before prayer time [has entered], except for the Morning Prayer after half of the night [has passed].

وَيُسَنُّ جُلُوسُهُ بَعْدَ أَذَانِ الْمَغْرِبِ يَسِيرًا .

After the call to Sunset Prayer [*Ṣalāt al-Maghrib*], it is recommended for whoever called it to sit for a little while.

وَمَنْ جَمَعَ أَوْ قَضَى قَوَائِمَ أَذْنٍ لِلأُولَى ثُمَّ أَقَامَ لِكُلِّ فَرِيضَةٍ.

Whoever is combining «two prayers» or making up missed «obligatory» prayers, performs a call to prayer [*adhān*] for the first prayer, and then performs a call to commence prayer [*iqāmah*] for each obligatory prayer.



وَيُسَنُّ لِسَامِعِهِ مُتَابَعْتُهُ سِرًّا، وَحَوْقَلْتُهُ فِي الْحَيْعَلَةِ، وَقَوْلُهُ بَعْدَ فِرَاغِهِ  
«اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ،  
وَإِبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ».

It is recommended for someone who hears [the call to prayer] to inaudibly repeat what the caller says, [except when he says]:

*“Ḥay ‘ala ṣ-ṣalāt”*

(“Come to prayer”)

[at which point the listener responds with]

*“Lā ḥawlah wa la quwwata illā bi-Llāh”*

(“There is no power or strength except through Allah”)

and, after the call is finished, [it is recommended] to say

*“Allahumma rabb hadhihi al-da’wati al-tāmmati wa al-ṣalāt al-qāimat, āti sayyidanā Muḥammadan al-wasīlah wa al-faḍīlah, wa-b’athhu maqāman maḥmūdani lladhī wa’adatahu”*

(“O Allah, Lord of this comprehensive invitation and enduring prayer, grant our Liegelord Muḥammad a place near You, an excellence and exalted degree, and bestow on him the praiseworthy station that You have promised him”)

«meaning the greatest intercession while waiting for judgment...».

## Preconditions for Prayer

بَابُ شُرُوطِ الصَّلَاةِ

شروطها قَبْلَها منها الوقتُ والطهارةُ من الحَدَثِ والتَّجَسُّسِ.

The preconditions of prayer include its time having entered; and one being free of ritual and physical impurities.

فَوَقْتُ الظُّهْرِ مِنَ الزَّوَالِ إِلَى مُسَاوَةِ الشَّيْءِ قَيْتَهُ بَعْدَ قَيْءِ الزَّوَالِ.

The time of Noon Prayer [Zuḥr] begins when the sun passes its zenith and ends when [the length of] an object's shadow equals the object's height plus its shadow at the sun's zenith.

وَتَعْجِيلُهَا أَفْضَلُ إِلَّا فِي شِدَّةِ حَرٍّ، وَلَوْ صَلَّى وَحْدَهُ أَوْ مَعَ غَيْمٍ لِمَنْ يُصَلِّي  
جَمَاعَةً.

It is better to hasten the Noon Prayer – even if praying alone – except during fierce heat, or for someone praying with a group when it is overcast.

وَبَلَيِهِ وَقْتُ الْعَصْرِ إِلَى مَصِيرِ الْقَيْءِ مِثْلِيَّهِ بَعْدَ فِي الزَّوَالِ، وَالضَّرُورَةُ إِلَى  
غُرُوبِهَا، وَيُسَنُّ تَعْجِيلُهَا.

Following [the end of] the Noon Prayer is the «preferred» time for the Afternoon Prayer [ʿAṣr], which is when an object's shadow equals twice the object's height in addition to its shadow at the [sun's] zenith. The prayer's critical time extends until sunset. It is recommended to hasten the Afternoon Prayer.

وَبَلَيِهِ وَقْتُ الْمَغْرِبِ إِلَى مَغِيبِ الْحُمْرَةِ، وَيُسَنُّ تَعْجِيلُهَا إِلَّا لَيْلَةَ جَمْعٍ لِمَنْ  
قَصَدَهَا مُحَرَّمًا.

Following this is the time for Sunset Prayer [*Maghrib*], which lasts until the red glow «on the horizon» disappears. It is also recommended to hasten the Sunset Prayer, except on the night of Muzdalifah for a pilgrim heading for Muzdalifah.

وَيَلِيهِ وَقْتُ الْعِشَاءِ إِلَى الْفَجْرِ الثَّانِي وَهُوَ الْبَيَاضُ الْمُعْتَرِضُ.

Following this is the time of Night Prayer [*Ishā*], which lasts until the second dawn «“true dawn”», which is when whiteness spreads horizontally along the horizon.

وَتَأْخِيرُهَا إِلَى ثُلُثِ اللَّيْلِ أَفْضَلُ إِنْ سَهِّلَ.

It is better to delay the Night Prayer until a third of the night passes «so one can pray it at the end of the preferred time», if it is convenient.

وَيَلِيهِ وَقْتُ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ، وَتَعْجِيلُهَا أَفْضَلُ.

Follow this is the time of Morning Prayer [*Fajr* or *Ṣubḥ*], which extends until sunrise. It is better to hasten it.

وَتُذَرِّكُ الصَّلَاةُ بِتَكْبِيرَةِ الْإِحْرَامِ فِي وَقْتِهَا.

The prayer is [considered] prayed on time if one says the initial “*Allāhu akbar*” [*takbīratul iḥrām*] (“Allah is most great!”) within its time.

وَلَا يُصَلِّي قَبْلَ غَلَبَةِ ظَنِّهِ بِدُخُولِ وَقْتِهَا؛ إِمَّا بِاجْتِهَادٍ أَوْ خَبَرِ ثِقَةٍ مُتَيَقِّنٍ.

One does not pray until one believes that the prayer has most likely [*ghalbat al-ẓann*] entered its time. This is done either by trying

one's utmost to determine it through independent reasoning [*ijtihād*] ›by looking at the evidence‹, or by being informed by someone who is ›trustworthy and‹ certain.

فَإِنْ أَحْرَمَ بِاجْتِهَادٍ فَبَانَ قَبْلَهُ فَتَقُلُّ، وَإِلَّا فَفَرَضٌ.

If one makes the initial “*Allāhu akbar*” after determining via independent reasoning that the time ›for the prayer has entered‹ and then it becomes clear [to him] that the *takbīr* occurred before the [actual] prayer time, the prayer is supererogatory ›...and he must repeat it. Otherwise, the prayer is obligatory ›and he does not need to repeat it.

وَإِنْ أَدْرَكَ مُكَلِّفٌ مِنْ وَقْتِهَا قَدَّرَ التَّحْرِيمَ ثُمَّ زَالَ تَكْلِيفُهُ أَوْ حَاصَتْ ثُمَّ كُفِّفَ وَطَهَّرَتْ قَصَوَهَا.

If a responsible individual has enough time to say the initial “*Allāhu akbar*” but then ceases being responsible or begins menstruating while praying, that person must make up the prayer upon becoming responsible or pure again.

وَمَنْ صَارَ أَهْلًا لَوُجُوبِهَا قَبْلَ خُرُوجِ وَقْتِهَا لَزِمَتْهُ وَمَا يُجْمَعُ إِلَيْهَا قَبْلَهَا.

Whoever becomes qualified to fulfill the requirement of prayer [*ahlan li-wujūbihā*] before its time exits is required to perform it along with any prior prayer than can be joined with it. ›For example: a youth reaching adolescence; a non-Muslim embracing Islam; someone regaining sanity, or [a woman who has reached] the end of [her] menstruation or lochia.›

وَيَجِبُ فَوْرًا قِضَاءُ الْغَوَائِثِ مُرْتَبًا.

It is obligatory to make up missed prayers immediately, in order.

وَيَسْقُطُ التَّرْتِيبُ بِنِسْيَانِهِ وَبِخَشْيَةِ خُرُوجِ وَقْتِ اخْتِيَارِ الْحَاضِرَةِ.

However, the order is dropped if one doesn't remember it or if one fears that the current prayer's preferred time will exit.

ومنها: سَتْرُ الْعَوْرَةِ، فَيَحِبُّ بِمَا لَا يَصِفُ بَشَرَتَهَا، وَعَوْرَةُ رَجُلٍ وَأَمَةٍ وَأَمْرٍ وَلَدٍ  
وَمُعْتَقٍ بَعْضُهَا مِنَ السَّرَّةِ إِلَى الرُّكْبَةِ، وَكُلُّ الْحَرَّةِ عَوْرَةٌ إِلَّا وَجْهَهَا.

The preconditions for prayer include covering one's nakedness [‘*awrah*']. It is obligatory «to cover – even from oneself when alone, in darkness, or outside of prayer → with something that does not reveal the characteristics of one's skin «meaning: the color of the skin of the nakedness, its being white or black».

The nakedness of a man «and that of a male who has reached ten lunar years», or a female slave, a minor, «a partially freed slave woman, a female slave whose freedom is contingent on her master's death [*muḍabbarah*]», or a partially freed slave «and a free girl who has reached the age of discernment, or an adolescent girl» is from the navel up to the knees. «But the navel and knees are not part of the nakedness.»

The entire body of a free «mature» woman is part of her nakedness – except her face «during prayer».

وَيُسْتَحَبُّ صَلَاتُهُ فِي ثَوْبَيْنِ، وَيَكْفِي سَتْرُ عَوْرَتِهِ فِي النَّفْلِ وَمَعَ أَحَدٍ عَاتِقِيهِ  
فِي الْقَرَضِ.

It is recommended for a man to pray in two garments «such as a shirt [*qamīṣ*] and shawl [*ridā'*], or a waist-wrapper [*izār*] or pants [*sarāwīl*] with a shirt».

What suffices for supererogatory prayers is to cover his nakedness. During obligatory prayers, it is to also cover «all» of one of his shoulders «even with something that leaves the skin discernible».

وصلاتها في دُرْعٍ وَخِمَارٍ وَمِلْحَفَةٍ، وَيُجْزَى سِتْرُ عَوْرَتِهَا.

«It is recommended» for a woman to pray in a shirt [*dirʿ*], a long head covering [*khimār*], and a garment covering the rest of her body [*milḥafah*].

It is sufficient for her to cover her nakedness.

وَمَنْ انْكَشَفَ بَعْضُ عَوْرَتِهِ وَفَحُشَ، أَوْ صَلَّى فِي ثَوْبٍ مُحَرَّمٍ عَلَيْهِ أَوْ نَجِسٍ  
أَعَادَ، لَا مَنْ حُيِسَ فِي مَحَلٍّ نَجِسٍ.

«One repeats the prayer if» part of one's nakedness was exposed and [the exposed area] is significant «according to custom, and a lengthy period passes. One does not repeat the prayer if one's nakedness is exposed for a short period, or the exposed area is insignificant – even if it is a lengthy period – and the exposure was not intended».

One repeats the prayer if the garment prayed in is unlawful for him to use, or is impure.

One does not repeat the prayer if one is confined to a «wrongfully seized or» impure place. «But if the impurity is dry, one bows and prostrates as he normally does. And if the impurity is wet, one gestures instead to the furthest extent possible [without touching the impurity] and prays squatting on his feet.»

وَمَنْ وَجَدَ كِفَايَةَ عَوْرَتِهِ سِتْرَهَا، وَإِلَّا فَالْفَرْجَيْنِ؛ فَإِنْ لَمْ يَكْفِهِمَا فَالدُّبُرِ، وَإِنْ  
أَعْيَرَ سُنْرَةً لَزِمَهُ قَبُولُهَا.

Whoever finds something that would suffice to cover his nakedness must cover it. If it does not suffice, he covers his genitals and buttocks. If it does not suffice for both of these parts, then he covers only the buttocks. If he is lent a garment he must accept it.

وَيُصَلِّي الْعَارِي قَاعِدًا بِالْإِيمَاءِ اسْتِحْبَابًا فِيهِمَا، وَيَكُونُ إِمَامُهُمْ وَسَطَهُمْ،  
وَيُصَلِّي كُلُّ نَوْعٍ وَحْدَهُ، فَإِنْ شَقَّ صَلَّى الرِّجَالُ وَاسْتَدْبَرَهُمُ النِّسَاءُ ثُمَّ  
عَكَّسُوا.

It is recommended that someone who is naked pray seated (not cross-legged, but rather with legs drawn together) and gesture.

Their imam (obligatorily) is in the middle. Each sex prays on their own. If it is difficult, the men pray while the women turn their backs; then the women pray while the men turn their backs.

فَإِنْ وَجَدَ سُتْرَةً قَرِيبَةً فِي أَثْنَاءِ الصَّلَاةِ سَتَرَ وَبَنَى وَإِلَّا ابْتَدَأَ.

If, while praying (naked), one finds a covering that is close by, he puts it on and continues (the prayer). If the garment is not close by, he restarts (the prayer after covering his nakedness).

وَيُكْرَهُ فِي الصَّلَاةِ السَّدْلُ، وَاسْتِمَالُ الصَّمَاءِ، وَتَغْطِيَةُ وَجْهِهِ، وَاللِّثَامُ عَلَى  
فِيهِ وَأَنْفِهِ، وَكَفُّ كُمَيْهِ وَلَعْفُهُ، وَشَدُّ وَسَطِهِ كَزُنَّارٍ.

While praying, it is offensive to put one end of a garment over one's shoulder and not put the other end over the other shoulder [saddl]; to put the middle of his over-shawl [ridā'] under his right armpit and the two ends over his left shoulder when wearing a single garment; for a man to cover his face and veil his mouth and nose; to roll up his sleeves; and to bunch up [his clothes] at his waist with a sash [zinār] and the like.

وَيُحْرَمُ الْخَيْلَاءُ فِي ثَوْبٍ وَغَيْرِهِ، وَالتَّصْوِيرُ وَاسْتِعْمَالُهُ.

It is unlawful to be arrogant with regard to one's clothing or anything else.

«It is unlawful» to make figurines «meaning: in the form of animals, but if a portion of the picture is removed such that it could not live, then it is not [unlawful or] offensive».

«It is unlawful for men and women» to use depictions on clothing and on wall tapestries, but not on blankets and pillows».

وَيَحْرُمُ اسْتِعْمَالُ مَنْسُوجٍ أَوْ مُمَوَّهٍ بَذَهَبٍ قَبْلَ اسْتِحَالَتِهِ،

وِثْيَابٍ حَرِيرٍ، وَمَا هُوَ أَكْثَرُ ظُهُورًا عَلَى الذَّكَورِ، لَا إِذَا اسْتَوَيَا، وَلِضَرُورَةٍ أَوْ حِكَّةٍ  
أَوْ مَرَضٍ أَوْ جَرَبٍ أَوْ حَشَوًا أَوْ كَانَ عَلَمًا أَرْبَعَ أَصَابِعَ فَمَا دُونَ، أَوْ رِقَاعًا أَوْ لَبَنَةً  
جَيْبٍ وَسُجْفَ فِرَاءٍ.

It is unlawful «for men» to use something woven or plated with gold before it has undergone a transformation. «If its color changes and nothing is obtained when exposing it to fire, it is not unlawful due to the absence of waste and arrogance.»

It is unlawful for men to use garments when the visible majority [of their composition] is silk. But it is not unlawful when the percentages of silk and non-silk «threads» are equal [e.g., 50% silk, 50% polyester]. And «it is not unlawful» «to wear pure silk» out of necessity; [to ease] itching, sickness, lice or scabies; or for stuffing «in a coat or bedding». [It is also not unlawful when] used on the trim of a garment if the amount is four finger-widths or less; or if used on patches, as edging on a collar, or as a veil.

وَيُكْرَهُ الْمُعَصْفَرُ وَالْمَزْعَفَرُ لِلرِّجَالِ.



Garments dyed yellow are offensive.

Garments dyed with saffron «are offensive» for men.

«The following are offensive: garments that are completely red; walking with a single slipper; a hem line that is higher than mid-shin or below the ankle without need – though a woman can extend her hem up to one *dhirāʿ* [approximately 48 centimeters or 18.9 inches] in length; wearing a garment that reveals the shape of the body – for men and women; or, wearing an extremely distinctive outfit that causes others to point.»

ومنها: اجتنابُ النَّجَاسَاتِ.

فَمَنْ حَمَلَ نَجَاسَةً لَا يُعْفَى عَنْهَا أَوْ لَاقَاهَا بِثَوْبِهِ أَوْ بَدَنِهِ لَمْ تَصِحَّ صَلَاتُهُ.

They (i.e., the preconditions of prayer) include avoiding impurities. The prayer is not valid from someone carrying an inexcusable impurity, or if that impurity is touching his garment or body.

وَإِنْ طَيَّنَ أَرْضًا نَجِيسَةً أَوْ فَرَشَهَا طَاهِرًا كُرِهَ وَصَحَّتْ.

If impure ground is covered with clay or something pure is spread over it, it is offensive [to pray on] but the prayer is valid.

وَإِنْ كَانَتْ بَطْرَفِ مُصَلِّيٍّ مُتَّصِلٍ صَحَّتْ إِنْ لَمْ يَنْجَرَّ بِمَشْيِهِ.

If an impurity is connected to the edge of one's place of prayer [or connected to something connected to the person, such as a dog's leash or a donkey's tether, or tied around one's waist], the prayer «on the pure portion» is valid «even if the impurity moves with his motions» as long as the impurity does not «connect to his hand or waist such that it» would be tugged when he walks.

وَمَنْ رَأَى عَلَيْهِ نَجَاسَةً بَعْدَ صَلَاتِهِ وَجَهِلَ كَوْنَهَا فِيهَا لَمْ يُعِدْ، وَإِنْ عَلِمَ أَنَّهَا كَانَتْ فِيهَا لَكِنْ نَسِيَهَا أَوْ جَهِلَهَا أَعَادَ.

Whoever sees impurity on himself after praying and does not know whether or not it was present during the prayer does not repeat the prayer. If he knows that the impurity was present during the prayer but was not aware at the time of prayer or had forgotten, he repeats the prayer.

وَمَنْ جَبَرَ عَظْمَهُ بِنَجَسٍ لَمْ يَجِبْ قَلْعُهُ مَعَ الضَّرَرِ.

Whoever uses impurity to mend a bone does not have to extract it if there is harm [in doing so].

وَمَا سَقَطَ مِنْهُ مِنْ عُضْوٍ أَوْ سِنَّ فَطَاهِرٌ.

Anything that falls from him (i.e., a human being), such as a limb or a tooth, is pure.

وَلَا تَصِحُّ الصَّلَاةُ فِي مَقْبَرَةٍ وَخُشٍّ وَحَمَّامٍ وَأَعْطَانٍ إِبِلٍ وَمَغْصُوبٍ وَأَسْطُحْتِهَا وَتَصِحُّ إِلَيْهَا.

Prayer is not valid in graveyards, lavatories, bathhouses, camel pens, on stolen land, or on the roofs of these places. It is valid to pray towards those places «when there is no barrier [between them and the direction of prayer [*qiblah*]] – though it is offensive».

وَلَا تَصِحُّ الْفَرِيضَةُ فِي الْكَعْبَةِ وَلَا فَوْقَهَا، وَتَصِحُّ النَّافِلَةُ بِاسْتِقْبَالِ شَاخِصٍ مِنْهَا.

The obligatory prayer is not valid inside or on top of the Ka'bah. A supererogatory prayer is valid when facing one of [the Ka'bah's] supports.

ومنها: استقبال القبلة، فلا تصح بدونه إلا لعاجزٍ ومُتَنَفِّلٍ رَاكِبٍ سَائِرٍ فِي سَفَرٍ.

They «i.e., the preconditions of the prayer» include facing the direction of prayer [*qiblah*]. Prayer is not valid without facing it, except for someone unable to do so; or when praying a voluntary prayer while riding [an animal or vehicle] during a journey. «But not while walking.»

وَيَلْزَمُهُ افْتِتَاحُ الصَّلَاةِ إِلَيْهَا، وَمَاشٍ وَيَلْزَمُهُ الْاِفْتِتَاحُ وَالرُّكُوعُ وَالسُّجُودُ إِلَيْهَا.

A rider must begin the prayer while facing the direction of prayer «with his animal or himself». A walker must also begin the prayer «facing the direction of prayer» and must bow and prostrate towards it «i.e., the direction of prayer» as well.

وَفَرَضُ مَنْ قَرَّبَ مِنَ الْقِبْلَةِ إِصَابَةُ عَيْنِهَا، وَمَنْ بَعْدَ جِهَتِهَا.

فَإِنْ أَخْبَرَهُ ثِقَّةٌ بَيِّقِينَ أَوْ وَجَدَ مُحَارِبَ إِسْلَامِيَّةً عَمِلَ بِهَا.

وَيُسْتَدَلُّ عَلَيْهَا فِي السَّفَرِ بِالْقُطْبِ وَالشَّمْسِ وَالْقَمَرِ وَمَنَازِلِهِمَا.

The obligation for someone close to the Ka'bah is to face it exactly, and for someone distant to face its direction.

If someone trustworthy informs him with certainty «of its direction», or, if he finds a prayer niche, he follows it.

When traveling, one determines the direction of prayer using the north pole, or the sun or moon and their phases.

وإن اجْتَهَدَ مُجْتَهِدَانِ فَاخْتَلَفَا فِي جِهَةٍ لَمْ يَتَّبِعْ أَحَدُهُمَا الْآخَرَ، وَيَتَّبِعُ الْمُقَلِّدُ  
أَوْتَقَّهَمَا عِنْدَهُ.

If two individuals knowledgeable in its indicators do their utmost to ascertain the direction of prayer but disagree about it, one cannot not follow the other «even if the other is more knowledgeable».

An individual who cannot ascertain the direction using its indicators follows whichever [of the individuals who can] and who he considers most trustworthy (ie., most knowledgeable, most truthful, and more careful about his religion).

وَمَنْ صَلَّى بِغَيْرِ اجْتِهَادٍ وَلَا تَقْلِيدٍ قَضَىٰ إِنْ وَجَدَ مَنْ يُقَلِّدُهُ.

Anyone who prays without doing his utmost to ascertain the direction of prayer or follows someone who does, must repeat the prayers if he finds someone [whose qualified ascertainment] can be followed.

وَيَجْتَهِدُ الْعَارِفُ بِأَدَلَّةِ الْقِبْلَةِ لِكُلِّ صَلَاةٍ، وَيُصَلِّي بِالثَّانِي، وَلَا يَقْضِي مَا صَلَّى  
بِالْأَوَّلِ.

Someone who knows the indicators of the direction of prayer must exercise his utmost to ascertain its direction for each prayer. He prays according to his second ascertainment and does not make up what he prayed with the first attempt.

ومنها: النَّيَّةُ فَيَجِبُ أَنْ يَنْوِيَ عَيْنَ صَلَاةٍ مُّعَيَّنَةٍ، وَلَا يُشْتَرَطُ فِي الْفَرْضِ  
وَالْأَدَاءِ وَالْقَضَاءِ وَالنُّفْلِ وَالْإِعَادَةِ نِيَّتُهُنَّ.

They (i.e., the preconditions of prayer) include the intention. It is obligatory to identify the specific prayer (whether it be obligatory (e.g., the Noon Prayer [*Zuhr*] or Afternoon Prayer [*‘Aṣr*]), or voluntary (e.g., *Witr* or a recommended prayer bound to another prayer [*rātibah*] [e.g., two prayer cycles before Morning Prayer])).

However, it is not a condition to intend that the prayer is obligatory, voluntary, or a makeup.

وَيَنْوِي مَعَ التَّحْرِيمَةِ، وَلَهُ تَقْدِيمُهَا عَلَيْهَا بِزَمَنِ يَسِيرٍ فِي الْوَقْتِ، فَإِنْ قَطَعَهَا فِي أَثْنَاءِ الصَّلَاةِ أَوْ تَرَدَّدَ بَطَلَتْ، وَإِذَا شَكَّ فِيهَا اسْتَأْنَفَهَا، وَإِنْ قَلَبَ مُنْقَرِدٌ قَرَضَهُ تَفْلًا فِي وَقْتِهِ الْمُتَّسِعِ جَازَ.

One's intention coincides with the initial saying of “*Allāhu akbar*.” It is permissible to make the intention slightly before the opening “*Allāhu akbar*” (provided it occurs) within the prayer's time (so long as one does not negate the intention).

If he breaks the intention during the prayer, or is indecisive (about breaking it), the prayer is invalid.

If he has doubts about his intention, he restarts the prayer.

It is permissible for someone praying alone (or being led in prayer) to transfer his [intention to perform an] obligatory prayer to [the intention to perform] a voluntary one during the obligatory prayer's time provided the time can encompass it.

وَأِنْ انْتَقَلَ بَيْنِيَّةٍ مِنْ قَرَضٍ إِلَى قَرَضٍ بَطَلَا.

If he intends to transfer it from one obligatory prayer to another obligatory prayer, both prayers are invalid.

وَيَجِبُ نِيَّةُ الْإِمَامَةِ وَالْإِئْتِمَامِ.

The «imam's» intention to lead and «the follower's intention» to follow are obligatory «for congregational prayer». «If each considers himself to be leading or following the other, both of their prayers are invalid.»

وإن نَوَى المنفردُ الائتِمَامَ لم تَصِحَّ كَنِيَّةُ إِمَامَتِهِ فَرَضًا.

If someone praying alone intends to be a follower, it is not valid as an obligatory prayer.

Similarly, «it is invalid» if he intends to become imam in the midst «of praying» an obligatory prayer. «Though doing so is valid in voluntary prayers.»

وإن انْقَرَدَ مُؤْتَمٌّ بلا عُدْرٍ بَطَلَتْ.

If a follower intends to pray individually without an excuse «such as sickness, overwhelming drowsiness, or the imam prolonging the prayer», the prayer is invalid.

وَتَبْطُلُ صَلَاةُ مَأْمُومٍ بِبُطْلَانِ صَلَاةِ إِمَامِهِ فَلَا اسْتِخْلَافٍ.

The follower's prayer is invalidated if the imam's prayer is invalidated, so there is no appointing someone in his stead. «Thus, if the imam losses his ablution, he cannot appoint someone to lead them in his place.»

وإن أَحْرَمَ إِمَامٌ الْحَيَّ بِمَنْ أَحْرَمَ بِهِمْ نَائِبُهُ وَعَادَ النَّائِبُ مُؤْتَمًّا صَحَّ.

If the neighborhood's «assigned» imam begins the prayer behind his substitute who began the prayer for them, and the deputy imam returns as a follower, then [the prayer] is valid.

## Description of the Prayer

### بَابُ صِفَةِ الصَّلَاةِ

«It is recommended to go to the prayer in a quiet and dignified manner, and that one keep his steps close together. One enters the mosque with the right foot, and exits with the left, and says what has been transmitted. [Once in the mosque], one does not lace one's fingers together nor engage in conversation regarding this world. One should sit facing the direction of prayer.»

يُسَنُّ الْقِيَامُ عِنْدَ «قَدْ» مِنْ إِقَامَتِهَا وَتَسْوِيَةِ الصَّفِّ، وَيَقُولُ «اللَّهُ أَكْبَرُ» رَافِعًا  
يَدَيْهِ مَضْمُومَتَيِ الْأَصَابِعِ مَمْدُودَةً حَذَوَ مَنْكِبَيْهِ كَالسَّجُودِ، وَيُسَمِّعُ الْإِمَامُ مَنْ  
خَلْفَهُ كَقِرَاءَتِهِ فِي أَوَّلَتِي غَيْرِ الظُّهْرَيْنِ، وَغَيْرِهِ نَفْسَهُ.

It is recommended to stand upon «the person making the call to commence the prayer saying» “*Qad qāmati ṣ-ṣalāt*” (“the prayer has begun”). «This is when the imam is visible. Otherwise, one stands when seeing the imam. The imam should not begin the prayer until the call to commencement is finished.»

It is recommended «for the imam and the followers» to straighten prayer rows «using the shoulders and ankles [as a guide]. The imam looks to his right and says, “Straighten, Allah have mercy upon you,” and then does the same on his left. This is done from the first row to the last. They should populate the rows from the right hand side.

The first row is more meritorious for men. One gets the reward for being in the front row and the reward of those in the rows behind him so long as the rows are joined. The closer one is to the first row the better. The last row is more meritorious for women.»

One says «while standing, if able, in the obligatory prayers», “*Allāhu akbar*,” raising his hands with his fingers outstretch «with the palms facing the direction of prayer» and fingers together, parallel to his shoulders – just as when prostrating. «Here and when supplicating, it is better for the hands to be bare [i.e., without gloves or covered by one’s clothing]. Raising the hands is an allusion to lifting the veil between him and his Lord.»

The imam makes his “*Allāhu akbar*” audible to whoever is behind him, just as he makes his recitation audible in the first two prayer cycles [*rak‘ah*] except in the Noon and Afternoon Prayers.

Everyone else «other than the imam» makes «all obligatory utterances» audible to himself.

ثم يَقْبِضُ كُوعَ يُسْرَاهُ تَحْتَ سُرَّتِهِ وَيَنْظُرُ مَسْجِدَهُ.

One then grasps his left wrist «with his right, placing them» below his navel, and looks to the place of prostration.

ثم يَقُولُ : «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ» ثم يَسْتَعِيدُ ثم يُبَسِّمِلُ سِرًّا وَلَيْسَتْ مِنَ الْفَاتِحَةِ.

One then says,

“*Subḥānaka Llāhumma wa bi-ḥamdika wa tabāarak asmaka wa ta‘ālā jadduka wa lā ilāha ghayruka.*”

(“Glory and praise to You, O Allah, blessed be Your Name and exalted be Your majesty, none has the right to be worshipped but You.”)

then seeks protection in Allah from Satan «saying “*A‘ūdhu bi-Llāhi mina sh-shayṭāni r-rajīm*”», and then says, “*Bismi Llāhi r-raḥmāni r-*



*rahīm*” – inaudibly, [as] it is not a part of *Al-Fātiḥah*. «Although it is recommended to say it with every important action.»

ثُمَّ يَقْرَأُ الْفَاتِحَةَ، فَإِنْ قَطَعَهَا بِذِكْرِ أَوْ سَكُوتٍ غَيْرِ مُشْرُوعَيْنِ وَطَالَ أَوْ تَرَكَ  
مِنْهَا تَشْدِيدَةً أَوْ حَرْقًا أَوْ تَرْتِيبًا لَزِمَ غَيْرَ مَأْمُومٍ إِعَادَتَهَا.

One then recites *Al-Fātiḥah* [Q1] «completely, including all of its *shaddahs*. It is an essential element [*rukn*] of each prayer cycle. *Al-Fātiḥah* is the most superior *surah*, and *Ayāt Al-Kursī* [Q2:255] is the most superior verse.... *Al-Fātiḥah* contains 11 doubled letters [*shaddahs*].

«It is recited in order and without interruption».

It must be repeated if it is interrupted by a long, unlawful invocation or period of silence. «One’s recitation is not interrupted by a lawful invocation or silence, such as asking for mercy when it is mentioned in a verse, remaining silent to listen to his imam’s recitation, and prostrating for his imam reciting a verse containing a prostration.»

[It must be repeated] if a *shaddah* or a letter is omitted; or if the order of the verses is altered.

وَيَجْهَرُ الْكُلُّ بِأَمِينٍ فِي الْجَهْرِیَّةِ.

Everyone (individuals praying alone, leading others, and being led) says, “*Āmīn*” audibly during the audible prayers.

«It is obligatory for someone who does not know *Al-Fātiḥah* or the obligatory litanies to memorize them. The prayer is valid if someone repeats what another person recites to him.»

ثم يقرأ بعدها سورةً تكونُ في الصُّبْحِ من طَوَالِ الْمُفَصَّلِ وفي الْمَغْرِبِ من قِصَارِهِ وفي الباقي من أَوْسَاطِهِ.

After *Al-Fātiḥah*, one reads a *sūrah* (beginning it with “*Bismi Llāhi r-raḥmāni r-raḥīm*”).

«It is offensive to only read *Al-Fātiḥah*, or to read the entire Quran in an obligatory prayer.»

During the Morning Prayer, recitation should be from the longer separated *sūrahs* (the first is *Qāf* [Q50–Q78]), in Sunset Prayer from the shorter ones [Q93–Q114], and in the remainder from the mid-length ones [Q78–Q93].

«It is unlawful to reverse the order of words in a *sūrah*, and it invalidates the prayer. It is offensive to reverse the order between *sūrahs* and verses. It is not offensive to always read the same *sūrah* as long as one believes that it is permissible to read another *sūrah*.»

ولا تَصِحُّ الصَّلَاةُ بِقِرَاءَةٍ خَارِجَةٍ عَنِ مُصْحَفِ عُثْمَانَ.

A prayer prayed with a recitation outside the *muṣḥaf* [written Quran] of ‘Uthmān (may Allah be well pleased with him) is invalid.

«It is permissible to recite with any recitation that matches ‘Uthmān’s *muṣḥaf* and is transmitted with a rigorously authenticated chain of transmitters – even if it is not one of the ten canonical recitations.»

ثم يَرْكَعُ مُكَبِّرًا رَافِعًا يَدَيْهِ وَيَضَعُهُمَا عَلَى رُكْبَتَيْهِ مُفَرِّجَتِي الْأَصَابِعِ مُسْتَوِيًا ظَهْرُهُ وَيَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ».

One then bows while saying “*Allāhu akbar*” and raises his hands (when starting to bow). One then places them – fingers apart – on his

knees, with his back level. One says, “*Subhāna rabbi al-‘Azīm*” (“Glory be to my Lord the Almighty”). ‹The minimal amount is once. Three is the minimal complete amount. The maximal amount for an imam is ten.›

وَتَمَّ يَرْفَعُ رَأْسَهُ وَيَدَيْهِ قَائِلًا إِمَامًا وَمَنْفَرِدًا : «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» وَبَعْدَ قِيَامِهِمَا «رَبَّنَا وَلَكَ الْحَمْدُ، مِلءَ السَّمَاءِ وَمِلءَ الْأَرْضِ، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ» وَمَأْمُورٌ فِي رَفْعِهِ «رَبَّنَا وَلَكَ الْحَمْدُ» فَقَطْ.

One then raises his head and hands, with the imam [who is leading a group] and the individual who is praying alone saying “*Sami‘a Llāhu li-man ḥamidah*” (“Allah hears whoever praises him”) and after rising ‹and standing erect: says,

“*Rabbanā laka l-ḥamd miḥ’a s-samā’ wa miḥ’a l-arḍ wa miḥ’a mā shi’ta min shay’in ba’d.*”

(“Our Lord, all praise is Yours, [a praise] that would fill the heavens and the earth and fill that which pleases Thee besides them!”).

Those praying behind the imam say only “*Rabbanā laka l-ḥamd.*” ‹After rising from prostration, one may place his right hand on his left, or let them hang down.›

ثُمَّ يَخِرُّ مُكَبِّرًا سَاجِدًا عَلَى سَبْعَةِ أَعْضَاءٍ: رِجْلَيْهِ ثُمَّ رُكْبَتَيْهِ ثُمَّ يَدَيْهِ ثُمَّ جَبْهَتِهِ مَعَ أَنْفِهِ وَلَوْ مَعَ حَائِلٍ لَيْسَ مِنْ أَعْضَاءِ سُجُودِهِ، وَيُجَافِي عَضُدَيْهِ عَنْ جَنْبَيْهِ وَبَطْنَهُ عَنْ فَخْذَيْهِ، وَيُفَرِّقُ رُكْبَتَيْهِ وَيَقُولُ : «سُبْحَانَ رَبِّيَ الْأَعْلَى».

One then sinks down saying “*Allāhu akbar*” ‹without raising his hands› and prostrates on seven limbs: one’s feet, then knees, then

hands, and then forehead (including the nose) – even with a barrier provided the barrier is not one of the limbs of prostration.

«So if one puts one limb over another (like his hand on top of his thigh or his forehead on his hand), it would not suffice. It is offensive for the limb to not touch the place of prayer directly, unless there is an excuse. Part of a limb suffices.»

One spreads one's forearms out from one's flanks and one's stomach from one's thighs. One separates one's knees «and points one's feet and toes towards the direction of prayer» and says, “*Subhāna rabbī al-ʿAlā*” (“Glory be to my Lord Most High”) «in the manner previously mentioned concerning saying “*Subhāna rabbī al-ʿAzīm*” while bowing».

ثم يرفع رأسه مكبراً ويجلس مُقْتَرِشًا يُسْرَاهُ ناصبًا يُمْنَاهُ ويقول: «رَبِّ اغْفِرْ لِي»، وَيَسْجُدُ الثَّانِيَةَ كَالأُولَى.

One then raises his head while saying “*Allāhu akbar*,” sits *muftarishan* with his left foot below one's buttocks while the right foot is raised up [with his toes on the ground pointed towards the direction of prayer], and says, “*Rabbī ghfir lī*” (“My Lord, forgive me”).

One then prostrates the second time like the first.

ثم يرفعُ مكبرًا ناهضًا على صُورِ قَدَمَيْهِ مُعْتَمِدًا على رُكْبَتَيْهِ إِنْ سَهَّلَ.

One then rises – on the balls of his feet – saying “*Allāhu akbar*,” «without sitting briefly before rising [*jalsat al-istirāḥah*], supporting himself by putting his hands upon his knees if it is convenient. «Otherwise, one pushes himself up by putting his hands on the ground.»

وَيُصَلِّي الثَّانِيَةَ كَذَلِكَ مَا عدا التَّحْرِيمَةَ وَالِاسْتِفْتَاحَ وَالتَّعَوُّدَ وَتَجْدِيدَ النِّيَّةِ.

One prays the second prayer cycle in the same manner as the first, omitting the opening “*Allāhu akbar*,” the opening supplication, seeking protection from Satan, and renewing the intention.

ثُمَّ يَجْلِسُ مُفْتَرِشًا وَيَدَاهُ عَلَى فَخْذَيْهِ يَقْبِضُ خِنْصَرَ الْيَمَنِ وَيُنْصَرِّهَا وَيُحَلِّقُ  
إِبْهَامَهَا مَعَ الْوُسْطَى وَيُشِيرُ بِسَبَّابَتَيْهَا فِي تَشَهُدِهِ وَيَسْتَطُ الْيُسْرَى وَيَقُولُ  
«التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ  
وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

Then «after completing the second prayer cycle», one sits *muftarishan* with his left foot below one's buttocks while the right foot is raised up, with one's hands on one's thighs, closing the pinky and second smallest finger of his right hand and forming a circle with his thumb and middle finger, and pointing with his index finger «without moving it» during the *tashahud*. One extends the fingers of the left hand. He «silently» says,

“*Al-Taḥiyyātu li-Llāhi wa ṣ-ṣalawātu wa t-ṭayyibāt, al-salāmu ‘alayka ayyuha n-nabī wa raḥmatu Llāhi wa barakātuḥu, as-salāmu ‘alaynā wa ‘alā ‘ibādi Llāhi ṣ-ṣālīhin, ashhadu an lā ilāha illa Llāhu, wa-ashhadu anna Muḥammadan ‘abduḥu wa rasūluḥu*”

(“Greetings to Allah, and prayers and goodness. Peace be upon you, O prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I testify that there is no deity worthy of worship except Allah. And I testify that Muḥammad is His servant and Messenger”).

هذا التَّشَهُّدُ الأوَّلُ.

This is the first *tashahud*.

ثم يقولُ «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

One then says in the [last] *tashahud*, which is followed by “*As-sālamu ‘alaykum*”:

“*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin  
kamā ṣallayta ‘alā āli Ibrāhīma innaka ḥamīdun majīd, wa bārīk  
‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā āli  
Ibrāhīma innaka Ḥamīdun majīd*”

(“O Allah, bless Muḥammad and the folk of Muḥammad as You blessed the folk of Ibrāhīm, for You are truly the Most Praiseworthy and Noble. And show grace to Muḥammad and the folk of Muḥammad as You showed grace to the folk of Ibrāhīm, for You are truly the Most Praiseworthy and Noble”).

وَيَسْتَعِيذُ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ  
الْمَسِيحِ الدَّجَالِ، وَيَدْعُو بِمَا وَرَدَ.

It is recommended to seek protection [before ending the prayer by] saying:

“*A‘ūdhu bi-Llāhi min ‘adhābi jahannama wa min ‘adhābi l-qabri  
wa min fitnati l-maḥyā wa l-mamāt wa min fitnati l-masīhi d-  
dajjāl.*”

(“I seek refuge in Allah from the torment of the Hellfire, from the torment of the grave, from the trial of life and death, and from the evil of the trial of the Anti-Christ”).

One may then supplicate using any transmitted supplication.

«[The supplication can be] from the Quran, from the *Sunnah*, from a Companion (may Allah be well pleased with them), from one of the Pious Forebearers [*salaf*], or something concerning the afterlife even if it does not resemble what has been transmitted.

One may not make supplication for anything seeking the pleasures and whims of this world, such as: “O, Allah, grant me a beautiful slave girl,” “good food,” or the like. Doing so invalidates the prayer.»

ثم يُسَلِّمُ عن يمينه «السلامُ عليكم ورحمةُ الله» وعن يساره كذلك.

One then makes the closing salutations on his right: “*As-salāmu ‘alaykum wa rahmatu llāh*,” and also on his left.

وإن كان في ثلاثيةٍ أو رباعيةٍ نَهَضَ مُكَبِّرًا بَعْدَ التَّشَهُّدِ الْأَوَّلِ وَصَلَّى مَا بَقِيَ كَالثَّانِيَةِ بِالْحَمْدِ فَقَطْ ثُمَّ يَجْلِسُ فِي تَشَهُّدِهِ الْأَخِيرِ مُتَوَرِّكًا.

If one’s prayer consists of three or four cycles, one rises saying “*Allāhu akbar*” after the first *tashahud* and prays the remainder like the second prayer cycle – reciting only *Al-Fātiḥah* – then sits in the final *tashahud* with his left foot under his right shin and his right foot raised [*tawarruk*].

والمرأةُ مثلهُ لكن تَضُمُّ نَفْسَهَا وَتُسَدِّلُ رِجْلَيْهَا فِي جَانِبِ يَمِينِهَا.

A woman is like a man [with regards to the previous description of the prayer], except that she bunches herself together and sits with her legs underneath her slightly to the right.

«If there is an unrelated male stranger [non-*maḥram*] who can hear her, it is obligatory for her to conceal her recitation so that only she hears it.»



Then, it is recommended to ask Allah for forgiveness three times [by saying: “*Astagfiru Llāh, Astagfiru Llāh, Astagfiru Llāh*”], then to say:

*“Allāhumma anta as-salāmu wa minka as-sallāmu tabārakta wa ta‘ālayta yā dha l-jalāli wa l-ikrām”*

(“O Allah, You are peace, from You is peace. You are exalted through Yourself above all else. O You of Majesty and Beneficence!”)

to repeat the following phrases thirty-three times, together:

*“Subhān Allah, wa l-ḥamdu li-Llāh, Allāhu akbar”*

(“Allah is exalted above any limitation or imperfection, Praise be to Allah, Allah is greatest!”)

and, after each obligatory prayer, to supplicate with sincerity.﴾

## What is Offensive, Permissible, Recommended, or Invalidates in the Prayer

(فصلٌ) وَيُكْرَهُ فِي الصَّلَاةِ التَّفَاؤُهُ وَرَفْعُ بَصَرِهِ إِلَى السَّمَاءِ وَتَغْمِيضُ عَيْنَيْهِ وَإِقْعَاؤُهُ وَافْتِرَاشُ ذِرَاعَيْهِ سَاجِدًا وَعَبَثُهُ وَتَخَصُّرُهُ وَتَرْوُحُهُ وَفَرَقَعَةُ أَصَابِعِهِ وَتَشْبِيكُهَا، وَأَنْ يَكُونَ حَاقِنًا أَوْ يَحْضَرَةَ طَعَامٍ يَشْتَهِيهِ، وَتَكَرُّرُ الْفَاتِحَةِ لَا جَمْعُ سُورٍ فِي فَرْضٍ كَتَفْلٍ.

During the prayer, it is offensive to turn one’s face away [from the direction of prayer]; to raise one’s gaze to the sky; to close one’s eyes; to sit on the back of one’s ankles; to place all of one’s forearms

on the ground when prostrating; to fidget; to place one's hands on both hips; to pop one's knuckles; and to interlace one's fingers.

«It is offensive to enter the prayer» while needing to urinate, or in the presence of food while one desires it.

«It is offensive» to repeat *Al-Fātiḥah* [within a single prayer cycle].

It is not offensive to combine several *sūrahs* in an obligatory prayer, or in a voluntary prayer.

وله رَدُّ المارِّ بينَ يَدَيْهِ وَعَدُّ الآيِ وَالْفَتْحُ عَلَى إِمَامِهِ، وَلُبْسُ الثَّوبِ وَلَفُّ  
الْعِمَامَةِ وَقَتْلُ حَيَّةٍ وَعَقْرَبٍ وَقُمَّلٍ. فَإِنْ أَطَالَ الْفَعْلَ عُرْفًا مِنْ غَيْرِ ضَرُورَةٍ وَلَا  
تَفْرِيقٍ بَطَلَتْ وَلَوْ سَهْوًا.

One may «and it is recommended to» repel someone who passes in front of him while praying.

One may also count verses «and the sayings of “*Subhāna Llāh*” and of “*Allāhu akbar*” for Eid Prayers on his fingers»; or may notify the imam «if he stalls or makes a mistake»; or may put on a [needed] garment; rewrap a turban; or kill a snake, scorpion, or lice.

If the action is customarily considered prolonged, unnecessary and uninterrupted, then the prayer is invalid – even if done absentmindedly.

وَيُبَاحُ قِرَاءَةُ أَوَاخِرِ السُّورِ وَأَوَسَاطُهَا.

It is permissible to recite from the end and from the middle of *surāhs*.

وَإِذَا نَابَهُ شَيْءٌ سَبَّحَ رَجُلٌ وَصَفَّقَتْ امْرَأَةٌ بَطْنِ كَفِّهَا عَلَى ظَهْرِ الْأُخْرَى.

وَيَبْصُقُ فِي الصَّلَاةِ عَنْ يَسَارِهِ وَفِي الْمَسْجِدِ فِي نَوْبِهِ.

If something occurs during the prayer (like someone seeking permission to enter [the prayer area] or the imam omitting something), men say “*Subhāna Llāh*,” and women clap the palm of one hand on the back of the other.

During prayer, one spits to the left. Inside the mosque, he spits into his garment. (Outside of the mosque, it is not offensive to spit on the right or under the foot.)

وَتُسَنُّ صَلَاتُهُ إِلَى سُتْرَةٍ قَائِمَةٍ كَمُؤَخَّرَةِ الرَّحْلِ، فَإِنْ لَمْ يَجِدْ شَاخِصًا فَإِلَى خَطِّ.

It is recommended to pray facing a barrier [*sutrah*], like the tail of a mount. When a fixed pole or stake is not found, one prays towards a (crescent-shaped) line.

وَتَبْطُلُ بِمَرُورِ كَلْبٍ أَسْوَدَ بَهِيمٍ فَقَطْ.

The prayer is invalidated by the passing of a completely black dog (if it passes between the person praying and the barrier, or, if it passes within approximately three *dhirāʿ*s [approximately 96 centimeters or 37.8 inches] in front of his feet when there is no barrier. This is specific to black dogs... not women, donkeys, Satan, or anything else.)

وَلَهُ التَّعَوُّدُ عِنْدَ آيَةٍ وَعَيْدٍ، وَالسُّؤَالُ عِنْدَ آيَةٍ رَحْمَةٍ وَلَوْ فِي قَرْضٍ.

One may [verbally] seek protection at a verse containing threats, and [verbally] ask for mercy at a verse of mercy – even if in an obligatory prayer.

## The Essential Elements of Prayer

(فصلٌ) أركانُها: القيامُ والتحريمُ والفتاحَةُ والركوعُ والاعتدالُ عنه والسجودُ على الأعضاء السبعة والاعتدالُ عنه، والجلوسُ بين السجدين والطُمأنينةُ في الكلِّ والتَّشَهُّدُ الأخيرُ وجَلَسَتُهُ، والصلاةُ على النبيِّ صَلَّى اللهُ عليه وسلَّمَ فيه، والترتيبُ والتسليمُ.

The essential elements of the prayer [*rukṇ*, pl. *arkān*] are <fourteen>:

[1] standing <in an obligatory prayer for someone capable>;

[2] saying the inaugural “*Allāhu akbar*”;

[3] reciting *Al-Fātiḥah*;

[4–5] bowing and rising from it;

[6] prostrating on the seven limbs;

[7] rising from the prostration;

[8] sitting between the two prostrations;

[9] reposing in everything;

[10–11] the final *tashahud* and sitting for it;

[12] supplicating for the Prophet ﷺ in the final *tashahud*;

[13] maintaining the order; and,

[14] the closing “*As-salāmu ‘alaykum*.”

وواجباتُها: التكبيرُ غيرُ التحريمِ والتسميعُ والتحميدُ وتَسْبِيحَتَا الركوعِ والسجودِ، وسؤالُ المَغْفِرَةِ مَرَّةً مَرَّةً، ويُسنُّ ثلاثًا، والتَّشَهُّدُ الأوَّلُ وجَلَسَتُهُ.

The elements of the prayer that are obligatory [*wājib*] are «eight»:

[1] the sayings of “*Allāhu akbar*” other than the initial one;

[2–3] saying “*Sami‘a Llāhu li-man ḥamidah*” and “*Rabbanā wa laka l-ḥamd*”;

[4–6] saying “*Subḥāna Llāh*” during bowing and prostration, and saying “*Rabbi ḡfir lī*” – one time each (– with three times being recommended); and,

[7–8] the first *tashahud* and sitting for it.

وما عَدَا الشَّرَائِطَ وَالْأَرْكَانَ وَالْوَاجِبَاتِ الْمَذْكُورَةَ سُنَّةٌ.

Everything other than the previously mentioned preconditions and obligatory actions are recommended actions [*sunnan*].

فَمَنْ تَرَكَ شَرْطًا لَغَيْرِ عَذْرِ - غَيْرِ النَّيَّةِ، فَإِنهَا لَا تَسْقُطُ بِحَالٍ - أَوْ تَعَمَّدَ تَرَكَ  
رُكْنَ أَوْ وَاجِبٍ بَطَلَتْ صَلَاتُهُ، بِخِلَافِ الْبَاقِي.

One’s prayer is invalid if a condition is inexcusably omitted – with the exception of the intention, since it is not rescinded under any circumstances; or, if an essential element [*rukn*] or obligatory action [*wājib*] is intentionally omitted.

The above is in contrast to the remaining actions «so omitting a *recommended element* does not invalidate the prayer, even if done intentionally».

وما عدا ذلك سُنَنٌ أَقْوَالٍ وَأَفْعَالٍ، وَلَا يُشَرَعُ السُّجُودُ لِتَرْكِه، وَإِنْ سَجَدَ فَلَا  
بَأْسَ.

Everything else ‹after the essential elements and the obligatory actions› are recommended utterances and acts. The Prostration of Forgetfulness [*sujūdu al-sahwi*] is not legislated for omitting them, but there is no harm if one does prostrate.

## Prostration of Forgetfulness and What Invalidates the Prayer

بَابُ سُجُودِ السَّهْوِ

يُشَرِّعُ لَزِيَادَةٍ وَنَقْصٍ وَشَكٍّ، لَا فِي عَمْدٍ فِي الْقَرَضِ وَالنَّافِلَةِ.

The Prostration of Forgetfulness [*sujūdu al-sahwi*] is legislated for required and voluntary prayers if there is an addition, a deletion, or if there is doubt – but it is not legislated for a deliberate action.

فَمَتَى زَادَ فِعْلًا مِنْ جِنْسِ الصَّلَاةِ؛ قِيَامًا أَوْ قُعُودًا أَوْ رُكُوعًا أَوْ سُجُودًا عَمْدًا بَطَلَتْ، وَسَهْوًا يَسْجُدُ لَهُ، وَإِنْ زَادَ رَكْعَةً فَلَمْ يَعْلَمْ حَتَّى فَرَغَ مِنْهَا سَجَدَ، وَإِنْ عَلِمَ فِيهَا جَلَسَ فِي الْحَالِ فَتَشَهَّدَ إِنْ لَمْ يَكُنْ تَشَهَّدَ وَسَجَدَ وَسَلَّمَ.

The prayer is invalid if one deliberately adds an action to the prayer that is [already] part of it, whether it is standing, sitting, bowing, or prostrating. But if it is done unintentionally, one performs the prostration.

If a prayer cycle is added to the prayer and one is not aware of the addition until finishing the prayer, a prostration is made for it. If one is aware of an addition during the prayer, the person immediately sits and makes the *tashahud* if he has not already done so, then makes the prostration, and then says the closing “*As-salāmu ‘alaykum.*”

وإن سَبَّحَ بهِ ثِقَتَانِ فَأَصَرَّ وَلَمْ يَجْزِمْ بِصَوَابِ نَفْسِهِ بَطَلَتْ صَلَاتُهُ وَصَلَاةُ مَنْ تَبِعَهُ عَالِمًا، لَا جَاهِلًا أَوْ نَاسِيًّا وَلَا مَنْ فَرَقه.

If two trustworthy people say “*Ṣubḥāna Llāh*” (ie., they alert the imam of a mistake by saying this or in some other way) and the imam continues without being convinced that he is correct: the imam’s prayer is invalid. The prayer of anyone following who knows [of the imam’s error and that the imam’s prayer has become invalid] is invalid – but not the prayer of someone who is ignorant, forgetful, or who has separated himself from the imam’s prayer.

وَعَمَلٌ مُسْتَكْتَرٌ عَادَةً مِنْ غَيْرِ جِنْسِ الصَّلَاةِ يُبْطِلُهَا عَمْدُهُ وَسَهْوُهُ، وَلَا يُشْرَعُ لَيْسِيرُهُ سُجُودٌ، وَلَا تَبْطُلُ بَيْسِيرٌ أَكْلٌ أَوْ شُرْبٌ سَهْوًا، وَلَا تَقُلُّ بَيْسِيرٌ شُرْبٌ عَمْدًا.

A «continuous» act that is typically considered to be large and that is not part of the prayer (like walking, dressing, winding one’s turban) invalidates the prayer – whether it is deliberate or unintentional (or if one was ignorant of it – provided that it was not necessary).

It is not legislated for doing a slight amount (of an act that is not part of the prayer).

A slight amount of eating or drinking unintentionally or out of ignorance does not invalidate the prayer. Neither does deliberately drinking a small amount during a voluntary prayer.

وإن أتى بِقَوْلٍ مَشْرُوعٍ فِي غَيْرِ مَوْضِعِهِ كَقِرَاءَةٍ فِي سُجُودٍ وَقُعُودٍ وَتَشَهُّدٍ فِي قِيَامٍ وَقِرَاءَةٍ سُورَةٍ فِي الْآخِرَتَيْنِ لَمْ تَبْطُلْ وَلَمْ يَجِبْ لَهُ سُجُودٌ، بَلْ يُشْرَعُ.

If one utters a legislated saying where it does not belong (e.g., reciting Quran) during the prostration or while sitting, or saying the *tashahud* while standing, or reciting a *sūrah* in the last two «prayer cycles», it does not invalidate the prayer. It is not obligatory to prostrate – although it is lawful to do so.

وإن سَلَّمَ قَبْلَ إِتْمَامِهَا عَمْدًا بَطَلَتْ، وإن كان سهوًا ثم ذَكَرَ قَرِيبًا أَتَمَّهَا  
وَسَجَدَ.

If one deliberately says, “*As-salāmu ‘alaykum*” before finishing the prayer, the prayer is invalidated. If one forgetfully says it and realizes it soon thereafter, one completes the prayer and prostrates.

فإن طَالَ الْفَصْلُ أَوْ تَكَلَّمَ لِغَيْرِ مَصْلَحَتِهَا بَطَلَتْ ككَلَامِهِ فِي صَلَاتِهَا،  
وَلِمَصْلَحَتِهَا إِنْ كَانَ يَسِيرًا لَمْ تَبْطُلْ.

If the interval is long, or if one speaks about something not related to the prayer, the prayer is invalid – just like speaking during prayer. But if the speech is related to the prayer and slight, the prayer is not invalid.

وَقَهْقَهَةٌ ككَلَامٍ.

Cackling is akin to speech.

وإن نَفَخَ أَوْ انْتَحَبَ مِنْ غَيْرِ خَشْيَةِ اللَّهِ تَعَالَى أَوْ تَنَحَّجَ مِنْ غَيْرِ حَاجَةٍ فَبَانَ  
حَرَافَانِ بَطَلَتْ.

The prayer is invalid if two phonemes are articulated via exhaling or weeping without being from fear of Allah Most High, or [if they result from] needlessly clearing the throat.



## Prostration for Omissions

(فصل) وَمَنْ تَرَكَ رُكْنًا فَذَكَرَهُ بَعْدَ شُرُوعِهِ فِي قِرَاءَةِ رَكْعَةٍ أُخْرَى بَطَلَتْ الَّتِي تَرَكَهَ مِنْهَا، وَقَبْلَهُ يَعُودُ وَجُوبًا فَيَأْتِي بِهِ وَبِمَا بَعْدَهُ، وَإِنْ عَلِمَ بَعْدَ السَّلَامِ فَكَتَرِكَ رَكْعَةٍ كَامِلَةٍ.

Whoever misses an essential element [*rukhn*] and remembers it after beginning the recitation in another prayer cycle, the prayer cycle containing the omission is invalid.

If one remembers the omission before beginning another prayer cycle's recitation, it is obligatory for him to go back and perform what was missed and whatever follows.

If one learns of the omission after the closing “*As-salāmu ‘alaykum*,” it is as if one has omitted a complete prayer cycle.

وَإِنْ نَسِيَ التَّشَهُّدَ الْأَوَّلَ وَنَهَضَ لَزِمَهُ الرَّجُوعُ مَا لَمْ يَنْتَصِبْ قَائِمًا، فَإِنْ اسْتَتَمَّ قَائِمًا كَرِهَ رُجُوعُهُ، وَإِنْ لَمْ يَنْتَصِبْ لَزِمَهُ الرَّجُوعُ، وَإِنْ شَرَعَ فِي الْقِرَاءَةِ حَرَّمَ الرَّجُوعُ وَعَلَيْهِ السُّجُودُ لِلْكَلِّ.

If one forgets the first *tashahud* and rises, he must return to [perform the] *tashahud* provided he has not yet stood fully erect.

If one has stood fully erect, it is offensive to return.

If he has already begun the recitation [of *Al-Fātiḥah*], it is unlawful to return.

He must prostrate for all (the aforementioned [concerning the *first tashahud*]).

وَمَنْ شَكَّ فِي عَدَدِ الرُّكْعَاتِ أَخَذَ بِالْأَقْلَى، وَإِنْ شَكَّ فِي تَرَكَ رُكْنٍ فَكَتَرِكَ، وَلَا يَسْجُدُ لَشَكِّهِ فِي تَرَكَ وَاجِبٍ أَوْ زِيَادَةٍ، وَلَا سُجُودَ عَلَى مَأْمُومٍ إِلَّا تَبَعًا لِإِمَامِهِ.

Someone who is uncertain of the number of prayer cycles [*rak‘ah*] ‹for example, whether he has prayed two or three› takes the lowest number ‹since this is what is certain›.

If one is uncertain whether or not one has omitted an essential element [*ruk‘n*], it is as if he has omitted it.

There is no prostration for being uncertain as to whether one has missed an obligatory act [*wājib*] or ‹for being uncertain whether one has performed› an addition.

A follower ‹who began following the imam from the beginning of the prayer› never makes a prostration except when following the imam.

وسجودُ السهوِ لِمَا يَبْطُلُ عَمْدُهُ وَاجِبٌ.

The Prostration of Forgetfulness is obligatory for doing something that would invalidate the prayer if done deliberately.

‹The Prostration of Forgetfulness is not obligatory for an intentional action that does not invalidate the prayer, such as [a] omitting a recommended act, or [b] adding a legislated phrase where it does not belong – other than “*As-salāmu ‘alaykum*”. However, it is recommended to prostrate for the latter [b].›

وَتَبْطُلُ بِتَرْكِ سَجُودِ أَفْضَلِيَّتِهِ قَبْلَ السَّلَامِ فَقَطُّ، وَإِنْ نَسِيَهِ وَسَلَّمَ سَجَدَ إِنْ قَرَّبَ زَمَنُهُ.

‹Deliberately› omitting a(n obligatory› prostration that is best performed before the closing “*As-salāmu ‘alaykum*” invalidates the prayer.

‹Intentionally omitting a recommended or non-obligatory prostration does not invalidate the prayer.›

If he forgets it ‹the prostration whose place is before the closing “*As-salāmu ‘alaykum*”› and makes the closing “*As-salāmu ‘alaykum*” ‹and then remembers his omission›, he prostrates if a brief time has passed.

وَمَنْ سَهَا مِرَارًا كَفَّاهُ سَجْدَتَانِ.

Two Prostrations of Forgetfulness suffice someone who is repeatedly forgetful [during a prayer].

‹What is said during the Prostration of Forgetfulness and when rising from it is the same as what is said during the prostrations and risings during prayer.

If one makes the prostration of forgetfulness before the closing “*As-salāmu ‘alaykum*,” he says “*As-salāmu ‘alaykum*” after completing the *tashahud*.

If one performs the prostration after the closing “*As-salāmu ‘alaykum*,” he sits [in two different ways, depending on the type of prayer being performed]. If the prayer consists of two prayer-cycles, he sits with his left foot underneath his left thigh while raising his right foot [*iftirāsh*]. Otherwise, he sits with his left foot under his right shin, [also raising his] right foot [*tawarruk*]. It is then obligatory to recite the final *tashahud* and then the closing “*As-salāmu ‘alaykum*.”›

## Supererogatory Prayer

بَابُ صَلَاةِ التَّطَوُّعِ

أَكَّدَهَا كُسُوفٌ ثُمَّ اسْتِسْقَاءٌ ثُمَّ تَرَاوِيحٌ ثُمَّ وَتْرٌ.

The most emphasized recommended voluntary prayers are the Eclipse Prayer [solar (*Ṣalāt al-Kusūf*) and lunar (*Ṣalāt al-Khusūf*)], the Drought Prayer [*Ṣalāt al-Istisqā'*], the Tarāwīḥ Prayer [*Ṣalāt al-Tarāwīḥ*], and then the Witr Prayer [*Ṣalāt al-Witr*].

يُفَعَّلُ بَيْنَ الْعِشَاءِ وَالْفَجْرِ، وَأَقَلُّهُ رَكْعَةً وَأَكْثَرُهُ إِحْدَى عَشْرَةَ مَثْنَى مَثْنَى،  
وَيُؤْتَرُ بِوَاحِدَةٍ.

[The Witr Prayer] is performed between the Night and Morning Prayers.

Its minimum amount is one prayer cycle. Its maximum is eleven, prayed two prayer cycles at a time with a single prayer cycle at the end.

وَأِنْ أَوْتَرَ بِخَمْسٍ أَوْ سَبْعٍ لَمْ يَجْلِسْ إِلَّا فِي آخِرِهَا، وَبِتَسْعٍ يَجْلِسُ عَقِبَ الثَّامِنَةِ وَيَتَشَهَّدُ وَلَا يُسَلِّمُ ثُمَّ يُصَلِّيُ التَّاسِعَةَ وَيَتَشَهَّدُ وَيُسَلِّمُ، وَأَدْنَى الْكَمَالِ ثَلَاثُ رَكَعَاتٍ بِسَلَامَيْنِ يَقْرَأُ فِي الْأُولَى بِسَبْحٍ وَفِي الثَّانِيَةِ بِالْكَافِرُونَ وَفِي الثَّالِثَةِ بِالْإِخْلَاصِ، وَيَقْنُتُ فِيهَا بَعْدَ الرُّكُوعِ وَيَقُولُ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ. اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِعَفْوِكَ مِنْ عُقُوبَتِكَ، وَبِكَ مِنْكَ، لَا نُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ»، وَيَمْسَحُ وَجْهَهُ بِيَدَيْهِ.

If one prays it as five or seven prayer cycles, one does not sit except in the very end. If one prays it as nine prayer cycles, one sits right after the eighth prayer cycle, says the *tashahud* without saying the closing “*As-salāmu ‘alaykum*,” then prays the ninth prayer cycle, says the *tashahud*, and says the closing “*As-salāmu ‘alaykum*.”

The minimal complete amount of prayer-cycles [for the Witr Prayer] is three, with two closing “*As-salāmu ‘alaykum*”s. [It is recommended to] recite [sūrat] *Al-‘Alā* [Q87] in the first prayer-cycle, [sūrat] *Al-Kāfirūn* [Q109] in the second, and [sūrat] *Al-Ikhlāṣ* [Q112] in the third. During the third prayer-cycle, one recites the Qunūt Supplication after bowing, saying:

*“Allāhumma ihdinī fīman hadayt, wa ‘āfinī fīman ‘āfayt, wa tawallanī fīman tawallayt, wa bārik lī fīmā a‘tayt, wa qinī sharra mā qaḍayt, innaka taqḍī wa lā yuqḍā ‘alayk, innahu lā yadhillu man wālayta, wa lā ya‘izzu man ‘ādayta, tabārakta rabbanā wa ta‘ālayta. Allāhumma innā na‘ūdhu bi-riḍāka min sakhatika wa bi-‘afwika min ‘uqūbatika wa bika minka, lā nuḥṣī thanā’an ‘alayka anta kamā athnayta ‘alā nafsika, Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā ‘alī Muḥammadin”*

(“O Allah, guide me among those You have guided, grant me security among those [for whom] You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. None is abased whom you befriend. And none is exactly whom you are at enmity with. Blessed and Exalted are You, our Lord. O Allah, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from your Punishment, and I seek refuge in You from You. We cannot enumerate Your praise, You are as Your praised Yourself. May Allah bless Muḥammad and the household of Muḥammad”).

and one wipes one’s face with one’s hands.

وَيُكْرَهُ قُنُوتُهُ فِي غَيْرِ الْوُتْرِ إِلَّا أَنْ تَنْزِلَ بِالْمُسْلِمِينَ نَارِلَةٌ غَيْرَ الطَّاعُونَ فَيَقُتُّ  
الإمام في الفرائض.

It is offensive to make the Qunūt Supplication except during the Witr Prayer unless a disaster other than plague befalls the Muslims. Then, the «supreme» Imam makes the Qunūt Supplication [during] the obligatory prayers.

والتراويحُ عشرون رَكْعَةً تُفْعَلُ فِي جَمَاعَةٍ مَعَ الْوُتْرِ بَعْدَ الْعِشَاءِ فِي رَمَضَانَ  
وَيُوتَرُ الْمُتَهَجِّدُ بَعْدَهُ فَإِنْ تَبِعَ إِمَامَهُ شَفَعَهُ بِرَكْعَةٍ.

The Tarāwīḥ Prayer is twenty prayer cycles [in length]. It is performed during Ramadan, in congregation, with the Witr Prayer, after the Night Prayer.

Whoever [also] prays the Tahajjud Prayers prays the Witr Prayer afterward. If he follows the imam, he evens [the Witr Prayer] by «adding» a single prayer cycle.

وَيُكْرَهُ التَّنَقُّلُ بَيْنَهُمَا لَا التَّعْقِيبُ فِي جَمَاعَةٍ.

It is offensive to perform voluntary prayers between [Tarāwīḥ] prayer cycles. Is not offensive «to pray» afterwards in a congregation.

ثُمَّ السَّنَنُ الرَّاتِبَةُ رَكْعَتَانِ قَبْلَ الظُّهْرِ وَرَكْعَتَانِ بَعْدَهَا وَرَكْعَتَانِ بَعْدَ الْمَغْرِبِ  
وَرَكْعَتَانِ بَعْدَ الْعِشَاءِ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ وَهُمَا آكْذَاهَا، وَمَنْ فَاتَهُ شَيْءٌ مِنْهَا  
سُنَّ لَهُ قِضَاؤُهُ.

Then «following Witr Prayer in superiority» are the voluntary prayers associated with the obligatory prayers [rawātib]: two prayer cycles before Noon Prayer, two after it, two after Sunset Prayer, two

after Night Prayer, and two before Morning Prayer (they are the most emphasized).

Whoever misses any of these is recommended to make them up.

وَصَلَاةُ اللَّيْلِ أَفْضَلُ مِنْ صَلَاةِ النَّهَارِ وَأَفْضَلُهَا ثُلُثُ اللَّيْلِ بَعْدَ نِصْفِهِ.

وَصَلَاةُ لَيْلٍ وَنَهَارٍ مَثْنَى مَثْنَى. وَإِنْ تَطَوَّعَ فِي النَّهَارِ بِأَرْبَعٍ كَالظُّهْرِ فَلَا بَأْسَ.

Praying at night is superior to praying during the day. The most superior time is during the third of the night after the first half of the night has elapsed [i.e., the fourth and fifth sixths of the night].

Prayer during the night and day is performed two prayer cycles at a time. If one offers a voluntary prayer during the day with four prayer cycles (like the Noon Prayer), there is no harm.

وَأَجْرُ صَلَاةٍ قَاعِدٍ عَلَى نِصْفِ أَجْرِ صَلَاةٍ قَائِمٍ.

The reward for praying while sitting down «without an excuse» is half that of standing.

وَيُسَنُّ صَلَاةُ الضُّحَى، وَأَقْلَاهَا رَكَعَتَانِ وَأَكْثَرُهَا ثَمَانٌ، وَوَقْتُهَا مِنْ خُرُوجِ وَقْتِ النَّهْيِ إِلَى قُبُلِ الزَّوَالِ.

The Mid-Morning Prayer [*Ṣalāt al-Dūḥā*] is recommended. The minimum is two prayer cycles and the maximum is eight. Its time is from the end of the forbidden time [after Morning Prayer] until right before the sun's zenith.

وَسُجُودُ التِّلَاوَةِ صَلَاةٌ.

يُسَنُّ لِلْقَارِئِ وَالْمُسْتَمِعِ دُونَ السَّامِعِ، وَإِنْ لَمْ يَسْجُدِ الْقَارِئُ لَمْ يَسْجُدْ.

The Prostration for Recitation [*Sujūd al-Tilāwah*] «and Gratitude [*Sujūd al-Shukr*» is [treated as] prayer.



It is recommended for the reciter and the listener but not for someone who simply overheard the verse.

If the reciter does not prostrate, neither does the listener.

وهو أربع عشرة سجدة في الحجّ منها اثنتان.

There are 14 [verses of] prostration [in the Quran]; [sūrat] *Al-Hajj* [Q22] contains two.

وَيُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ وَيَجْلِسُ وَيُسَلِّمُ وَلَا يَتَشَهَّدُ.

One says, “*Allāhu akbar*” when prostrating and when rising. One sits and says, “*As-salāmu ‘ayalkum*” without saying the *tashahud*.

وَيُكْرَهُ لِلْإِمَامِ قِرَاءَةُ سَجْدَةٍ فِي صَلَاةٍ سِرٍّ وَسُجُودُهُ فِيهَا.

It is offensive for the imam to recite a verse of prostration or to prostrate for one during an inaudible prayer.

وَيَلْزَمُ الْمَأْمُومَ مُتَابَعَتُهُ فِي غَيْرِهَا.

The follower is required to follow the imam in audible prayers.

وَيُسْتَحَبُّ سُجُودُ الشُّكْرِ عِنْدَ تَجَدُّدِ النَّعَمِ وَانْدِفَاعِ النَّقَمِ، وَتَبْطُلُ بِهِ صَلَاةُ غَيْرِ جَاهِلٍ وَنَاسٍ.

The Prostration of Gratitude [*sujūdu l-shukr*] is recommended when a blessing occurs or a blight is repelled. A prayer is invalidated by performing a Prostration of Gratitude within it – except when the person is ignorant or forgetful.

وأَوْقَاتُ النَّهْيِ خَمْسَةٌ مِنْ طُلُوعِ الْفَجْرِ الثَّانِي إِلَى طُلُوعِ الشَّمْسِ، وَمِنْ طُلُوعِهَا حَتَّى تَرْتَفِعَ قَيْدَ رُمَحٍ، وَعِنْدَ قِيَامِهَا حَتَّى تَزُولَ، وَمِنْ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِهَا، وَإِذَا شَرَعَتْ فِيهِ حَتَّى يَتِمَّ.

The times wherein prayer is prohibited are five:

- [1] from the beginning of true sunrise until the sun has risen;
- [2] from sunrise until the sun has risen a spear's length [above the horizon];
- [3] from the sun's zenith until it starts to descend;
- [4] after praying Afternoon Prayer until the sun has set; and,
- [5] when the sun begins [to set] until it has completely set.

It is permissible to make up obligatory prayers during these times.

وَيَجُوزُ قَضَاءُ الْفَرَائِضِ فِيهَا وَفِي الْأَوْقَاتِ الثَّلَاثَةِ فَعُلْ رَكَعَتَيِ الطَّوَافِ، وَإِعَادَةُ جَمَاعَةٍ.

During these «prohibited times» and «even during» the three «short» times [i.e., as the sun rises, at its zenith, as it sets], it is permissible to perform the two prayer cycles for circumambulation, and to repeat a congregational [prayer].

وَيَحْرُمُ تَطَوُّعٌ بغيرِهَا فِي شَيْءٍ مِنَ الْأَوْقَاتِ الْخَمْسَةِ حَتَّى مَا لَهُ سَبَبٌ.

It is unlawful to offer a voluntarily prayer «other than what was mentioned» during the five [prohibited] times – even if it has a cause «such as the prayer for greeting the mosque».

## Congregational Prayer and the Imam

بَابُ صَلَاةِ الْجَمَاعَةِ

تَلْزَمُ الرِّجَالُ الصَّلَاةَ الْخَمْسُ لَا شَرْطًا، وَلَهُ فِعْلُهَا فِي بَيْتِهِ.

[Congregational prayer] is required of «free, capable» men «even when there is intense fear while traveling» for the five prayers. However, performance in a group is not a condition for the «validity of the» prayers.

One may perform congregational prayer in one's house.

وَتُسْتَحَبُّ صَلَاةُ أَهْلِ الثَّغْرِ فِي مَسْجِدٍ وَاحِدٍ، وَالْأَفْضَلُ لغيرِهِمْ فِي الْمَسْجِدِ الَّذِي لَا تُقَامُ فِيهِ الْجَمَاعَةُ إِلَّا بِحُضُورِهِ ثُمَّ مَا كَانَ أَكْثَرَ جَمَاعَةً، ثُمَّ الْمَسْجِدُ الْعَتِيقُ، وَأَبْعَدُ أَوْلَى مِنْ أَقْرَبَ.

«Praying in the mosque is the Prophetic norm [*sunnah*]. It is recommended for the women to pray separated from the men. It is offensive for attractive women to attend congregational prayer with the men, but permissible for other women. The same ruling applies, a fortiori, to exhortation gatherings».

It is recommended for people in defensive outposts [*thughūr*] to pray in a single mosque. For others, it is best to pray in a mosque that would not otherwise have a congregation; the one with the largest congregation; and then the oldest mosque. Further is better than closer.

وَيَحْرُمُ أَنْ يُؤَمَّ فِي مَسْجِدٍ قَبْلَ إِمَامِهِ الرَّائِبِ إِلَّا بِإِذْنِهِ أَوْ عُذْرِهِ.

It is unlawful to lead a prayer in a mosque before its assigned imam [has done so] unless one has [his] permission or [if the imam] is excused. «If the imam is late and the time becomes short, the congregation prays.»

وَمَنْ صَلَّى ثُمَّ أَقِيمَ قَرَضٌ سُنَّ أَنْ يُعِيدَهَا إِلَّا الْمَغْرِبَ.

If the call for commencing an obligatory prayer is made [*iqāmah*], it is recommended that anyone who prayed it «even in a congregation» repeat the prayer [with the congregation] – except for Sunset Prayer «even if he prayed it individually».

ولا تُكْرَهُ إِعَادَةُ الْجَمَاعَةِ فِي غَيْرِ مَسْجِدَيْ مَكَّةَ وَالْمَدِينَةِ.

It is not offensive to repeat congregational prayers except in the two mosques of Mecca and Medina.

وَإِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ، فَإِنْ كَانَ فِي نَافِلَةٍ أَتَمَّهَا إِلَّا أَنْ يَخْشَى فَوَاتَ الْجَمَاعَةِ فَيَقْطَعَهَا.

If the call to commence has been made, there is no prayer save the obligatory prayer.

If one was in the midst of a voluntary prayer, one completes it unless one fears missing the congregation[al prayer], in which case one interrupts it.

وَمَنْ كَبَّرَ قَبْلَ سَلَامِ إِمَامِهِ لِحَقِّ الْجَمَاعَةِ، وَإِنْ لَحِقَهُ رَاكِعًا دَخَلَ مَعَهُ فِي الرُّكْعَةِ وَأَجْزَأَتْهُ التَّحْرِيمَةُ.

Whoever makes an initial “*Allāhu akbar*” before the imam’s “*As-salāmu ‘alaykum*” has caught the congregational prayer.

If one catches up to the imam’s bowing «by reaching the minimal limit of bowing before the imam leaves the minimal limit», one has entered that prayer cycle and the initial “*Allāhu akbar*” suffices «though it is better to say it twice».

وَلَا قِرَاءَةَ عَلَى مَأْمُومٍ، وَيُسْتَحَبُّ فِي إِسْرَارٍ إِمَامِهِ وَسُكُوتِهِ وَإِذَا لَمْ يَسْمَعْهُ لِبُعْدٍ لَا لَطَرَشٍ، وَيَسْتَفْتَحُ وَيَسْتَعِيدُ فِيمَا يَجْهَرُ فِيهِ إِمَامُهُ.

The follower is not required to recite *Al-Fātiḥah* [since] the imam relieves him from its recitation. But it is recommended to recite whenever the imam is inaudible or silent, or when one does not hear him out of being distant – but not due to deafness.

The follower makes the opening supplication and says, “*A‘ūdhu bi-Llāhi mina sh-shayṭāni r-rajīm*” in the prayers in which the imam is audible (just as in the silent prayers).

Whatever a latecomer [*masbūq*] prays with the imam is from the end of the latecomer’s prayer, and whatever the latecomer makes up is from the beginning of his own prayer: [After the imam says, “*As-salāmu ‘alaykum*”] the latecomer [rises,] makes the opening supplication, then says, “*A‘ūdhu bi-Llāhi mina sh-shayṭāni r-rajīm*,” and reads a chapter. However, if one prayed a single prayer cycle of Sunset Prayer or a four-prayer-cycle prayer [with the imam], one makes the *tashahud* immediately after one more prayer cycle, and sits with one’s left foot under the right shin and the right foot raised [*tawarruk*].>

وَمَنْ رَكَعَ أَوْ سَجَدَ قَبْلَ إِمَامِهِ فَعَلَيْهِ أَنْ يَرْفَعَ لِأَتِي بِهِ بَعْدَهُ، فَإِنْ لَمْ يَفْعَلْ  
عَمْدًا بَطَلَتْ، وَإِنْ رَكَعَ وَرَفَعَ قَبْلَ رُكُوعِ إِمَامِهِ عَالِمًا عَمْدًا بَطَلَتْ، وَإِنْ كَانَ  
جَاهِلًا أَوْ نَاسِيًا بَطَلَتْ الرُّكْعَةُ فَقَطْ، وَإِنْ رَكَعَ وَرَفَعَ قَبْلَ رُكُوعِهِ ثُمَّ سَجَدَ قَبْلَ  
رَفْعِهِ بَطَلَتْ إِلَّا الْجَاهِلُ وَالنَّاسِي، وَيُصَلِّي تِلْكَ الرُّكْعَةَ قَضَاءً.

Whoever bows or prostrates before the imam does must rise so he can perform it after the imam. If he deliberately does not do so (until the imam has caught up to him), his prayer is invalidated.

The prayer is invalidated if one knowingly and deliberately precedes the imam by two essential elements [*rukṇ*]; for example,

one» bows and rises before the imam bows. If he is ignorant of this or forgot it, only that prayer cycle is invalidated.

The prayer is invalidated if one bows and rises before the imam bows and then prostrates before «the imam» rises – Unless one is ignorant or forgetful, in which case one makes up the prayer cycle.

وَيُسَنُّ لِلْإِمَامِ التَّخْفِيفُ مَعَ الْإِتْمَامِ وَتَطْوِيلُ الرُّكْعَةِ الْأُولَى أَكْثَرَ مِنَ الثَّانِيَةِ،  
وَيُسْتَحَبُّ أَنْتَظَارُ دَاخِلٍ مَا لَمْ يَشُقَّ عَلَى مَأْمُومٍ.

The imam is recommended to be brief while being complete «meaning confining himself to the minimal of what is considered complete for the sayings of “*Subhāna rabbī...*” and all other parts of the prayer, unless a fixed group of followers prefers them to be lengthy... It is disliked [for the imam] to be so quick that he prevents his followers from performing what is recommended».

[The imam is recommended] to make the first prayer cycle longer than the second.

It is recommended «for the imam» to wait for an entrant [who is a latecomer] if it is not difficult on the followers.

وَإِذَا اسْتَأْذَنَتِ الْمَرْأَةُ إِلَى الْمَسْجِدِ كُرْهٌ مِّنْهَا، وَبَيْتُهَا خَيْرٌ لِّهَا.

If a woman asks permission to go to the mosque, it is offensive [for anyone] to prevent her. «She may go out without perfume or decorative clothing.» [However,] her house is better for her.

«Her father, then her brother, and the like, may prevent those he is responsible for from going outside if he fears trouble or harm from their being alone.»

## The Imam

(فصلٌ) الأولَى بالإمامةِ الأقرأُ العالمُ فقهَ صلاتِهِ، ثم الأفقهُ، ثم الأسنُّ، ثم الأشرفُ، ثم الأقدمُ هجرةً، ثم الأتقى ثم مَنْ قرَعَ.

The most qualified to lead the prayer is an expert reciter who knows the fiqh of his prayer, and then [after him], the one who is most knowledgeable in fiqh.

«If there are two people who are competent in fiqh and recitation, the one who is superior in fiqh or in recitation is given precedence.

If they are both competent reciters, the one with better recitation is given precedence over the one who has memorized more.

An individual who is competent with the Quran but does not know the rulings associated with prayer is given precedence over someone who knows fiqh but does not know proper recitation.

If two individuals know the rulings associated with prayer and one of them knows the rulings better than the other, he is given precedence. This is because his knowledge has an influence in achieving the complete perfection of the prayer.

Then «if they are equal in recitation and *fiqh*» the eldest is chosen; «if equal in age, then» the most noble «the Qurayshīs, with Banū Hāshim having precedence over the rest of Quraysh»; [if both from Banū Hāshim, then] the eldest with respect to emigration «or Islam» is preferred; «if they are equal in all respects, then» the most godfearing is chosen. Then, «if they are equal in all that preceded,» [the imam is chosen] by drawing lots.

وساكُنُ البيتِ وإمامُ المسجدِ أحقُّ إلا من ذي سُلطانٍ.

A resident of the house and the mosque's imam «if they are qualified to lead the prayer» are more entitled [to lead] – except [in the presence of] someone with authority.

وَحُرٌّ وَحَاضِرٌ وَمَقِيمٌ وَبَصِيرٌ وَمَخْتُونٌ وَمَنْ لَهُ ثِيَابٌ أَوْ لَى مِنْ ضِدِّهِمْ.

A freeman, city dweller, resident, someone with vision, someone circumcised, and someone who has clothes «meaning: two garments and something covering his head» have more right [to lead] than their opposites. «It follows that:

- a freeman is given precedence over a slave or the partially-freed;
- a city dweller over a nomad or someone raised in the wilderness;
- a resident over a traveler;
- a person with eyesight over one who is blind;
- the circumcised over the uncircumcised;
- one with clothes (as we mentioned) over someone who has [only] covered their nakedness and one of his shoulders;
- a partially-freed slave over one who is wholly-owned;
- one who made ablution [with water] over one who made dry ablution;
- one renting a house in the house over their landlord; and,
- the person lending a house in the house they are lending over the person they have lent it to.»

«It is offensive for a lesser person to lead [the prayer] without the permission of his superior.»

وَلَا تَصِيحُ خَلْفَ فَاسِقٍ كَافِرٍ، وَلَا خَلْفَ امْرَأَةٍ، وَلَا خُنْثَى لِلرَّجَالِ وَلَا صَبِيٍّ  
لِبَالِغٍ، وَلَا أَخْرَسَ وَلَا عَاجِزٍ عَنْ رُكُوعٍ أَوْ سُجُودٍ أَوْ قُعُودٍ أَوْ قِيَامٍ، إِلَّا إِمَامَ الْحَيِّ  
الْمَرْجُوِّ زَوَالُ عِلَّتِهِ، وَيُصَلُّونَ وَرَاءَهُ جُلُوسًا نَذْبًا فَإِنْ ابْتَدَأَ بِهِمْ قَائِمًا ثُمَّ اعْتَلَّ  
فَجَلَسَ أَتَمُّوا خَلْفَهُ قِيَامًا وَجُوبًا.

The prayer «of someone who is moral» is not valid behind someone who is immoral «whether the corruption is from the perspective of



actions or beliefs, except during Friday and Eid Prayers», just as «praying» behind a non-believer «is not valid, whether [his or her] lack of belief is known during the prayer or after».

«The prayer of a male or a hermaphrodite is not valid» behind a woman.

«The obligatory prayer of» an adult «is not valid behind» a minor. «It is valid for a minor to lead adults in supererogatory prayers and other minors [in all prayers].»

«The prayer is not valid behind» someone [who is] mute «– even for someone else like him. This is because something obligatory [*farḍ*] in the prayer has been nullified without bringing something in its place.»

«The prayer is not valid behind» someone who is incapable of bowing, prostrating, or sitting «except by someone like him».

«The prayer is not valid behind» someone who is incapable of standing, unless he is the imam of the neighborhood and recovery from his injury is expected. Then it is recommended that the congregation pray behind the imam seated «even if they can stand». It is obligatory for them to complete the prayer while standing behind him if the imam began praying with them while standing and [during the prayer] became injured «in a way that prevents him from standing» and sat as a result.

وَتَصِيحُ خَلْفَ مَنْ بِهِ سَلَسُ الْبَوْلِ بِمِثْلِهِ.

It is valid for someone who is incontinent to pray behind someone like him.

وَلَا تَصِيحُ خَلْفَ مُحَدِّثٍ وَلَا مُتَنَجِّسٍ يَعْلَمُ ذَلِكَ، فَإِنْ جَهِلَ هُوَ وَالْمَأْمُومُ حَتَّى انْقَضَتْ صَحَّتْ لِمَأْمُومٍ وَحْدَهُ، وَلَا إِمَامَةً الْأَمِيِّ - وَهُوَ مَنْ لَا يُحْسِنُ الْفَاتِحَةَ، أَوْ

يُدْغَمُ فِيهَا مَا لَا يُدْغَمُ، أَوْ يُبَدِّلُ حَرْفًا أَوْ يَلْحَنُ فِيهَا لَحْنًا يُحِيلُ الْمَعْنَى - إِلَّا بِمِثْلِهِ، وَإِنْ قَدَرَ عَلَى إِصْلَاحِهِ لَمْ تَصِحَّ صَلَاتُهُ.

It is not valid to knowingly pray behind someone with ritual impurity or impurity. If the imam and the follower are ignorant of this until the prayer ends, only the follower's prayer is valid.

«If, while praying, the imam realizes that he has unintentionally omitted an obligatory action, or [a follower] suspects that his imam has omitted an essential element [*rukn*] or a condition [*shart*] for praying with him has been nullified, the follower's prayer remains valid [since they are not typically apparent]. This is in contrast to the imam not covering himself or facing the direction of prayer since they are usually apparent.»

It is not valid for an “illiterate” to lead [anyone in prayer] except someone like him. “Illiterate” means someone who does not recite *Al-Fātiḥah* correctly, or who makes *idghām* in the wrong places (that is, takes two similarly articulated, consecutive letters and pronounces the first letter like the second, causing both letters to merge into one sound), or who substitutes letters (such as someone who changes the *rā'* to a *ghayn* – with the exception of replacing the *ḍād* of “*al-maghḍūbī*” and “*aḍ-ḍālīn*” with a *zā'* in *Al-Fātiḥah*), or who makes grammatical mistakes in such a way that they nullify the meaning of the verses». «Nor is it valid for someone incapable of obligatory invocations to lead someone who is capable.»

If the illiterate is capable of correcting his errors but does not, his prayer is invalid. «So is the prayer of anyone who prays behind him since the illiterate omitted an essential element [*rukn*] despite having been able to fulfill it.»

وَتُكْرَهُ إِمَامَةُ اللَّحَّانِ وَالْقَافَاءِ وَالتَّمْتَامِ وَمَنْ لَا يُفَصِّحُ بَعْضَ الْحُرُوفِ، وَأَنْ يُؤَمَّرَ أَجْنَبِيَّةً فَأَكْثَرَ لَا رَجُلَ مَعَهُنَّ، أَوْ قَوْمًا أَكْثَرُهُمْ يَكْرَهُهُ بِحَقٍّ.

It is offensive to lead [the prayer] when one makes grammatical mistakes «without changing the meaning», stutters on the *fa'* or *tā'*, or does not pronounce some of the letters.

«It is offensive to lead» one or more unrelated woman [*ajnabiyah*] if they are not accompanied by a man. «There is no offensiveness when one leads female kin or non-kin women accompanied by a man».

[It is offensive for someone to lead] when the majority of the congregation dislikes him for a valid reason.

وَتَصِحُّ إِمَامَةُ وَلَدِ الزَّنا وَالْجُنْدِيِّ إِذَا سَلِمَ دِينُهُمَا، وَمَنْ يُؤَدِّي الصَّلَاةَ بِمَنْ يَقْضِيهَا، وَعَكْسُهُ، لَا مُفْتَرِضٌ بِمُتَنَقِّلٍ، وَلَا مَنْ يُصَلِّي الظُّهْرَ بِمَنْ يُصَلِّي الْعَصْرَ أَوْ غَيْرَهُمَا.

It is valid for an illegitimate child or a personal servant to lead the prayer providing their religion is sound.

«It is also valid» for someone making up a prayer «to lead» someone who is praying the current prayer, and vice versa.

But [it is] not [valid] for someone praying a voluntary prayer to lead someone who is praying an obligatory prayer, nor for someone praying the Afternoon Prayer to lead someone who is praying the Noon Prayer or something else. «Although it is valid for an imam praying an obligatory prayer to lead someone who is praying a voluntary prayer.»

## Where the Imam and the Followers Stand

(فصلٌ) يَقِفُ الْمَأْمُومُونَ خَلْفَ الْإِمَامِ.

Followers stand behind the imam. «Exceptions to this include the imam of people who are naked – for whom it is obligatory to stand in the middle of the line; and a woman who leads other women – for whom it is recommended to stand in the middle of the line.»

وَبَصِيحٌ مَعَهُ عَنْ يَمِينِهِ أَوْ عَنْ جَانِبَيْهِ، لَا قُدَّامَهُ وَلَا عَنْ يَسَارِهِ فَقَطُّ، وَلَا الْقَدُّ  
خَلْفَهُ أَوْ خَلْفَ الصَّفِّ إِلَّا أَنْ يَكُونَ امْرَأَةً.

It is valid «for the followers to stand» with the imam on his right or on both sides of him.

But it is not valid to stand in front of the imam or only on his left «if there is space open on the right and if he prays one or more prayer cycles».

«If a second person joins the prayer, they both stand behind the imam.

If the second person joins the prayer on the imam's left, the imam directs them with his hand to move behind him.

If the imam has doubts about [whether or not the followers understood his directions] or is unable [to direct them], he steps forward and prays between the followers or on their left.

It is valid for the follower on the right to step back before the second person [joining] makes the opening “*Allāhu akbar*” so that they both pray behind the imam [even if the follower on the right had already begun his prayer].

If the second person reaches the imam and his follower while they are seated, he makes the “*Allāhu akbar*” and sits on the right of the other follower or on the left of the imam».

It is not valid for an individual to pray behind the imam or behind the line unless the individual is a woman.

«If a woman stands in the men's line, it does not invalidate [her prayer nor] the prayer of those on either side of her or behind her.

A complete row of women does not prevent men behind them from following the imam.»

وإمامة النساء تَقِفُ فِي صَفِّهِنَّ.

A female imam [leading a group of women] stands in their line.

«If a female imam leads one woman, the follower stands on her right and it is not valid for the follower to stand behind her.»

وَبِالْيَمِينِ الرِّجَالُ ثُمَّ الصِّبْيَانُ ثُمَّ النِّسَاءُ كَجَنَائِزِهِمْ.

Men stand behind the imam, then youths [behind them], then women [behind them] «free mature women first, then slaves, then free immature women, then female slaves...» just like «the order» during the Funeral Prayer [*Ṣalāt al-Janāzah*].

وَمَنْ لَمْ يَقِفْ مَعَهُ إِلَّا كَافِرٌ أَوْ امْرَأَةٌ أَوْ مَنْ عَلِمَ حَدَّثَهُ أَحَدُهُمَا أَوْ صَبِيٌّ فِي فَرَضٍ فَقَدْ.

Someone standing in an obligatory prayer is considered to be alone if no one stands with him except for a non-Muslim, a woman, someone known to have ritual impurity «or inexcusable impurity», or – during obligatory prayers – a minor.

وَمَنْ وَجَدَ فُرْجَةً دَخَلَهَا وَإِلَّا عَنْ يَمِينِ الْإِمَامِ، فَإِنْ لَمْ يُمَكِّنْهُ فَلَهُ أَنْ يُنْبِتَهُ مَنْ يَقُومُ مَعَهُ.

Whoever finds a gap «in the [prayer] line, even if far away» enters it. «It is the same if he finds a line that is not packed together.»

Otherwise, he stand to the right of the imam.

If it is not possible ‹to find a gap in which to stand›, he may alert someone to stand with him. ‹He does this by coughing, speaking [e.g., “Step back so I can be in a row with him”], or gesturing [e.g., like tapping him on the shoulder] – though it is offensive to pull him. It is obligatory for whomever he alerted to respond to his request and join him›.

فَإِنْ صَلَّى فِذَا رَكَعَةٌ لَمْ تَصِحَّ، وَإِنْ رَكَعَ قَدْأَ ثُمَّ دَخَلَ فِي الصَّفِّ أَوْ وَقَفَ مَعَهُ  
آخَرُ قَبْلَ سَجُودِ الْإِمَامِ صَحَّتْ.

If a follower performs one [congregational] prayer cycle without anyone standing with him, the prayer is not valid. But it is valid if the follower bows alone and someone enters the row [and joins him] ‹before the imam prostrates›, or, if someone else stands with the follower before the imam prostrates.

## Rules for Following the Imam

(فصلٌ) يَصِحُّ اقْتِدَاءُ الْمَأْمُومِ بِالْإِمَامِ فِي الْمَسْجِدِ وَإِنْ لَمْ يَرَهُ وَلَا مَنْ وَرَاءَهُ  
إِذَا سَمِعَ التَّكْبِيرَ، وَكَذَا خَارِجَهُ إِنْ رَأَى الْإِمَامَ أَوْ الْمَأْمُومِينَ.

It is valid for one to follow an imam ‹if they both are› in a mosque – even if the follower does not see the imam or anyone behind him – provided he hears the “*Allāhu akbar*.”

It is similarly valid ‹if one of them is› outside of the mosque, provided the follower sees the imam or ‹some of› the [other] followers.

وَتَصِحُّ خَلْفَ إِمَامٍ عَالٍ عَنْهُمْ، وَيُكْرَهُ إِذَا كَانَ الْعُلُوُّ ذِرَاعًا فَأَكْثَرَ، كإِمَامَتِهِ فِي الطَّاقِ وَتَطَوُّعِهِ مَوْضِعَ الْمَكْتُوبَةِ إِلَّا مِنْ حَاجَةٍ، وَإِطَالَةُ قُعُودِهِ بَعْدَ الصَّلَاةِ مُسْتَقْبِلَ الْقِبْلَةِ، فَإِنْ كَانَ ثَمَّ نِسَاءً لَبِثَ قَلِيلًا لِيَنْصَرِفْنَ.

It is permissible to pray behind an imam who is higher in elevation than the followers.

It is offensive for the imam be elevated above an arm-span [1 *dhirāʿ*, 48 centimeters, or 18.9 inches] or more when there is no need.

Just as it is «offensive for the imam» to lead from a prayer niche «because it prevents some followers from seeing the imam; if it does not prevent the imam from being seen, then it is not offensive».

«It is offensive for the imam» to pray a voluntary prayer [in the same spot] where he has just prayed the obligatory prayer unless there is need «such as not finding a place not already occupied by someone else».

«It is offensive for the imam» to prolong sitting facing the direction of prayer after the prayer. «It is recommended for the imam to stand or to turn away from the direction of prayer and towards the followers, facing the direction where he will be going next. Otherwise, he faces to the right of the followers».

If there are women there, he waits «in his place» for a bit so they can leave.

«It is recommended that the followers stay in their places until the imam moves, unless the imam departs from the Prophetic norm [*sunnah*] by sitting for a long time facing the direction of prayer, not turning away from it. In that case, there is no harm in [standing to leave before the imam does]».

وَيُكْرَهُ وَقُوفُهُمْ بَيْنَ السَّوَارِي إِذَا قَطَعْنَ الصَّفُوفَ.

It is offensive for the followers to stand «without need» between pillars that break up the lines. «But there is no harm if a line is short (i.e., the same amount as the distance between the two pillars).»

«It is unlawful to build a mosque with the intention of harming a nearby mosque. The harmful mosque is destroyed.

It is lawful to use a prayer niche [*mihrāb*].

It is offensive for someone who has eaten onions to attend the prayer until the odor is gone.»

## Excuses Rescinding the Friday Prayer and the Congregational Prayer

(فصل) وَيُعَذَّرُ بِتَرْكِ جُمُعَةٍ وَجَمَاعَةٍ مَرِيضٌ وَمُدَافِعٌ أَحَدَ الْأَخْبَتَيْنِ، وَمَنْ يَحْضُرُ طَعَامٍ مُحْتَاجٍ إِلَيْهِ، وَخَائِفٌ مِنْ ضَيَاعِ مَالِهِ أَوْ فَوَاتِهِ أَوْ ضَرِّ فِيهِ، أَوْ مَوْتِ قَرِيْبِهِ أَوْ عَلَى نَفْسِهِ مِنْ ضَرِّ أَوْ سُلْطَانٍ أَوْ مُلَازِمَةٍ غَرِيْمٍ وَلَا شَيْءَ مَعَهُ، أَوْ مِنْ فَوَاتِ رُفْقَةٍ، أَوْ غَلَبَةِ نُعَاسٍ، أَوْ أَدَّى بِمَطَرٍ أَوْ وَحْلٍ، وَبَرِيْحٍ بَارِدَةٍ شَدِيدَةٍ فِي لَيْلَةٍ مُظْلِمَةٍ.

One is excused from attending the Friday Prayer and congregational prayer when one is sick. «It is the same when fearing the onset of sickness, and then the Friday Prayer is obligatory – but not the congregational prayer – so long as he is not injured by coming, whether he is carried or walks.»

«One is similarly excused» when one is holding back urine or feces; or is in the presence of food he is in need of «so he eats until satiated».

«One is similarly excused» when one fears that his property will be misplaced, lost, or harmed. «For example: from a thief or the like; or



fears that bread in the oven will burn; or expects to find a runaway animal or slave at that time; or fears loss of property if he were to leave – even if he is hired to guard a plot of land or property; or fears harm in crucial earnings.»

«One is similarly excused» when one fears the death of a relative «or a companion; or there being no one else to care for the patient».

«One is similarly excused» when one fears harm towards «one's family, one's child, or» oneself «such as from a predatory animal».

«One is similarly excused» when one fears the authorities [*sultān*] «will seize him», or a debt collector [will demand payment] while having nothing to pay him off. «It is the same if one fears being asked to repay a debt before it comes due. But if the debt is due and the money is available, there is no excuse to leave the prayer.»

«One is similarly excused» if one fears missing one's traveling companions «whether initiating or continuing a journey».

«One is similarly excused» if one is overcome by drowsiness.

«One is similarly excused» if one is harmed by rain, mud «and similarly snow, ice, and hail», and a strong cold wind in the dark of night.

«One is similarly excused if one is harmed by the length of the imam's prayer.»

«If any of these excuses occur while praying, one completes the prayer briefly if possible. Otherwise, one leaves the prayer.»

«Blameworthy things on the way to the mosque, however, are not an excuse, and one must forbid them in accordance with one's situation.»

## People Who Have Excuses

بَابُ صَلَاةِ أَهْلِ الْأَعْذَارِ

تَلَزَمُ الْمَرِيضَ الصَّلَاةَ قَائِمًا، فَإِنْ لَمْ يَسْتَطِعْ فَقَاعِدًا، فَإِنْ عَجَزَ فَعَلَى جَنْبِهِ،  
 فَإِنْ صَلَّى مُسْتَلْقِيًا، وَرَجَلَاهُ إِلَى الْقِبْلَةِ صَحَّ وَيَوْمِي رَاكِعًا وَسَاجِدًا وَيَخْفِضُهُ  
 عَنِ الرُّكُوعِ، فَإِنْ عَجَزَ أَوْ مَاءً بَعَيْنِهِ، فَإِنْ قَدَرَ أَوْ عَجَزَ فِي أَثْنَائِهَا انْتَقَلَ إِلَى الْآخِرِ،  
 وَإِنْ قَدَرَ عَلَى قِيَامٍ وَقُوعٍ دُونَ رُكُوعٍ وَسُجُودٍ أَوْ مَاءً بِرُكُوعٍ قَائِمًا وَسُجُودٍ قَاعِدًا.

وَلِمَرِيضِ الصَّلَاةِ مُسْتَلْقِيًا مَعَ الْقُدْرَةِ عَلَى الْقِيَامِ لِمُدَاوَاةٍ بِقَوْلِ طَبِيبٍ  
 مُسْلِمٍ.

«They are the sick, travelers, those in peril, and the like.»

Someone who is sick must pray standing «even if the manner of standing is the same as bowing, or by propping himself up or leaning upon something». If unable «to pray standing», one prays seated. «It is recommended that one sit cross-legged, and that one unfolds the legs when bowing and prostrating». If unable «to pray seated», one prays lying down on one's side «the right side being preferred».

It is valid for one to pray on one's back with one's feet towards the direction of prayer. «But it is offensive if one does so when one is able to pray on one's side.» One gestures for bowing and prostration «as much as possible», making «the prostration» lower. If one is unable to gesture [with one's body], one gestures with one's eyes.

If one becomes able or unable «to stand» during the prayer, one switches to the other.

If one is able to stand and sit but is unable to bow or prostrate: one gestures for the bowing while standing and for the prostration while sitting.

«Someone who is able to stand when praying alone but can only sit when praying in a group, can choose which to do.»

Someone who is sick may pray on his back – even if able to stand – for the sake of medical recovery, provided it is recommended by a

«trustworthy» Muslim doctor.

ولا تَصِحُّ صَلَاتُهُ قَاعَدًا فِي السَّفِينَةِ وَهُوَ قَادِرٌ عَلَى الْقِيَامِ.

When on a ship, it is not valid to pray sitting while one is able to stand.

وَيَصِحُّ الْفَرَضُ عَلَى الرَّاحِلَةِ خَشْيَةَ التَّأْدِّي لَوَحْلٍ لَا لِلْمَرَضِ.

It is valid for one to pray the obligatory prayer on his riding mount «whether still or traveling» out of fear of injury «from mud, rain and the like [...] And likewise if he fears dismounting will cause him to become separated from his party, expose him to danger, or he will not be able to mount up again. [Under such circumstances], he is required to face the direction of prayer and perform whatever he can».

«It is» not «valid to pray on one's riding mount» because of sickness.

«Someone on a ship who is neither able to stand or debark prays seated facing the direction of prayer. One returns to the direction of prayer whenever the ship deviates – but this is not required for supererogatory prayers.»

## Shortening Prayers

(فصلٌ) مَنْ سَافَرَ سَفَرًا مُبَاحًا أَرْبَعَةَ بُرُدٍ سَنَّ لَهُ قَصْرُ رُبَاعِيَّةٍ رَكَعَتَيْنِ إِذَا فَارَقَ عَامِرَ قَرْيَتِهِ أَوْ خِيَامَ قَوْمِهِ.

It is recommended for anyone traveling a lawful journey longer than four *burud* [approximately 77 kilometers or 48 miles] «whether by land or by sea» to shorten four-prayer-cycle prayers to two-prayer-

cycles upon departing the buildings of his village or his people's tents.

«Prayers that are shortened according to the preconditions [listed below] are not made up if one returns before completing the distance.

Someone who entered Islam, became physically mature, or became pure during a lawful journey may shorten – even if the remaining distance is less than the required distance. But shortening is not permissible for someone who is on an unlawful journey, even if he repents.

One may not shorten [his prayers] if one has doubts about the distance, does not intend a particular destination, or travels simply to obtain leniencies [*rukhaṣ*] [e.g, so that one can break his fast].»

وإن أَحْرَمَ ثم سَافَرَ، أو فِي سَفَرٍ ثم أَقَامَ أو ذَكَرَ صَلَاةَ حَضَرٍ فِي سَفَرٍ أو  
عَكَسَهَا أو ائْتَمَّ بِمُقِيمٍ أو يَمَنْ يَشْكُ فِيهِ، أو أَحْرَمَ بِصَلَاةٍ يَلْزِمُهُ إِتْمَامُهَا  
فَفَسَدَتْ وَأَعَادَهَا، أو لَمْ يَنْوِ الْقَصْرَ عِنْدَ إِحْرَامِهَا، أو شَكَّ فِي نِيَّتِهِ، أو نَوَى  
إِقَامَةً أَكْثَرَ مِنْ أَرْبَعَةِ أَيَّامٍ، أو مَلَّاحًا مَعَهُ أَهْلُهُ لَا يَنْوِي الإِقَامَةَ بِبَلَدٍ لَزِمَهُ أَنْ  
يُتِمَّ.

One prays the full number of cycles if one begins his prayer «while a resident» and then travels. «It is the same if he begins the journey after the prayer time enters.»

«One prays the full number of cycles» if one «begins» traveling and then becomes a resident; or, if he remembers a prayer [he missed when he was a] resident – or vice versa.

«One prays the full number of cycles» if one follows a resident or someone whose residency status is unclear. «This applies whether the imam is on a journey or is a resident [...] And there is no harm in

the follower saying: “If he completes the full number of cycles I complete them, and if he shortens, I shorten.”»

«One prays the full number of cycles» if one began a prayer that must be prayed completely «because one followed a resident or did not intend to shorten» and it became invalidated «by ritual impurity and the like» and one repeats it.

«One prays the full number of cycles» if one did not intend to shorten when beginning or is doubtful about one’s intention.

«One prays the full number of cycles» if one intends to be a resident for more than four days.

«One prays the full number of cycles» if one is a sailor whose family is with him and does not intend residency in any land. «This is because his journey is not interrupted, and he has not left his land or his family. It is the same for a donkey driver, an animal herder, the Sultan’s messenger, and the like.»

وإن كان له طريقان فَسَلِّكَ أَبْعَدَهُمَا، أَوْ ذَكَرَ صَلَاةَ سَفَرٍ فِي آخِرِ قَصَرٍ.

One can shorten [one’s prayer] if one took the longest of two possible routes, or remembered a prayer missed while on another journey.

وإن حُيِّسَ وَلَمْ يَنْوِ إِقَامَةً أَوْ أَقَامَ لِقَضَاءِ حَاجَةٍ بِلَا نِيَّةٍ إِقَامَةٍ قَصَرَ أَبَدًا.

One can shorten indefinitely if one is held back «oppressively, or by sickness, rain, and the like» and does not intend residency.

«One can shorten indefinitely» if one remains in a land for the sake of carrying out some obligation or fulfilling a need without intending to become resident «not knowing when one will finish the job [...] One prays the complete number of cycles if one thinks the task cannot be carried out in less than four days».

## Joining Prayers for Travel, Hardship, or Weather

(فصلٌ) يَجُوزُ الْجَمْعُ بَيْنَ الظُّهْرَيْنِ وَبَيْنَ الْعِشَاءَيْنِ فِي وَقْتِ إِحْدَاهُمَا فِي سَفَرٍ قَصْرٍ، وَلِمَرِيضٍ يَلْحَقُهُ بتركه مَشَقَّةٌ، وَبَيْنَ الْعِشَاءَيْنِ لِمَطَرٍ يَبُلُّ الثِّيَابَ وَوَحْلٍ وَرِيحٍ شَدِيدَةٍ بَارِدَةٍ وَلَوْ صَلَّى فِي بَيْتِهِ أَوْ فِي مَسْجِدٍ طَرِيقِهِ تَحْتَ سَابِاطٍ،

It is permissible to combine the Noon and Afternoon Prayers and the Sunset and Night Prayers, in the time of either one of them, for someone who is traveling a journey that meets the preconditions for shortening prayers.

«It is also permissible» for someone who is sick «to combine the aforementioned» if not doing so «i.e, combining them» entails hardship. «It is also permissible for someone who breast feeds because of the difficulty of frequent impurity, and for those in similar circumstances, such as one who experience irregular vaginal bleeding [*istiḥādah*], or who is unable to make purification or dry ablution for every prayer, or someone who has difficulty ascertaining the correct prayer times – such as someone who is blind and the like, or someone with a valid excuse or who is preoccupied with something that permits missing the Friday Prayer or praying in a congregation.»

«It is permissible to join» the Sunset and Night Prayers when rain soaks clothing «and there is hardship, and likewise snow, sleet, and ice» and when there is mud, or fierce, cold wind. «One is entitled to combine them» even if he prays in his house, or the way to his a mosque is covered.

وَالْأَفْضَلُ فِعْلُ الْأَرْقَى بِهِ مِنْ تَأْخِيرٍ وَتَقْدِيمٍ.

It is best to do whatever is most convenient: delaying to the second time or praying in the first. «If they are equally convenient, delaying is better.»

«Praying early is better at Muzdalifah. Delaying is better at ‘Arafah.

It is better not to combine prayers anywhere else.

It is always a condition for combining prayers that they be prayed in order.»

فَإِنْ جَمَعَ فِي وَقْتِ الْأُولَى اشْتَرَطَ نِيَّةَ الْجَمْعِ عِنْدَ إِحْرَامِهَا، وَلَا يُفَرِّقُ بَيْنَهُمَا إِلَّا بِمِقْدَارِ إِقَامَةٍ وَوُضُوءٍ خَفِيفٍ، وَيَبْطُلُ بَرَاتِبَتُهُ بَيْنَهُمَا، وَأَنْ يَكُونَ الْعُذْرُ مَوْجُودًا عِنْدَ افْتِتَاحِهِمَا وَسَلَامِ الْأُولَى.

The «three» preconditions for combining prayers during the first [prayer’s] time are:

[1] Intending to join when beginning the «first» prayer.

[2] Not separating between the two prayers except for the duration needed to call to commence prayer [*iqāmah*] and make a quick ablution. Joining is invalidated by praying a recommended prayer associated with the obligatory prayers in between the two prayers [e.g., the prayer cycles recommended after the Noon prayer]. «Making up a missed prayer [during that interval] is also invalidated. It is permissible to speak one or two words.»

[3] The excuse [for joining] being present at the beginning of both prayers and at the closing “*As-salāmu ‘alaykum*” of the first prayer. «This is because the first prayer is the place for intention, and the “*As-salāmu ‘alaykum*” of the first prayer and the opening [*takbīr*] of the second prayer is where they join. That the excuse remains until finishing the second prayer is not

a condition for joining for rain and the like – contrary to the other excuses [which do require it].»

«If one's journey ends during the first prayer, combining and shortening becomes void. The prayers are then prayed in their complete form, and the first prayer is valid as an obligatory prayer. If one's journey ends during the second prayer, it is completed as a voluntary prayer and the first prayer is valid as an obligatory prayer.»

وإن جَمَعَ في وقتِ الثانيةِ اشْتَرَطَ نِيَّةَ الْجَمْعِ في وقتِ الأولى إن لم يَضِقْ  
عن فِعْلِهَا واستمرارِ العُدْرِ إلى دُخُولِ وَقْتِ الثانيةِ.

The «two» preconditions for combining [prayers] during the second [prayer] time are:

[1] Making the intention to combine the prayers at the time of the first prayer «since whenever the intention is delayed more than that, that prayer becomes a make up prayer» and provided the time is not too constricted to pray the [first] prayer «since delaying it until it is too constricted to perform it is unlawful, and negates the leniency [*rukḥṣah*]».

[2] The excuse continuing until the second [prayer's] time enters.

## The Prayer of Peril

(فصلٌ) وصلاةُ الخوفِ صَحَّتْ عن النبيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِصِفَاتٍ كُلُّهَا  
جائِزةً.

It is valid to pray the Prayer of Peril [*Ṣalāt al-Khauf*]. It has been authenticated from the Prophet ﷺ in all its various ways. All of them are permissible.



وَيُسْتَحَبُّ أَنْ يَحْمِلَ مَعَهُ فِي صَلَاتِهَا مِنَ السِّلَاحِ مَا يَدْفَعُ بِهِ عَنْ نَفْسِهِ وَلَا يُثْقِلَهُ كَسَيْفٍ وَنَحْوِهِ.

It is recommended that one carry one's weapons while praying so that one can defend oneself. But one does not burden oneself [needlessly] with a sword or the like.

«It is permissible to carry impure weapons in this situation out of need, without having to repeat the prayer.»

## The Friday Prayer

### بَابُ صَلَاةِ الْجُمُعَةِ

تَلْزَمُ كُلَّ ذَكَرٍ حُرٍّ مُكَلَّفٍ مُسْلِمٍ مُسْتَوْطِنٍ بِنَاءٍ اسْمُهُ وَاحِدٌ وَلَوْ تَفَرَّقَ لَيْسَ بَيْنَهُ وَبَيْنَ الْمَسْجِدِ أَكْثَرُ مِنْ قَرْسَخٍ.

The Friday Prayer [*Ṣalāt al-Jumu'ah*] is required of every free, legally responsible, male, Muslim resident in a place with built structures and that has a single name – even if the structures are separated, where the distance between him and the mosque «if he is outside of the settled area» is not more than 1 *farsakh* [approximately 5 kilometers or 3.125 miles].

«Within a city, one must attend, whether near or far, whether or not he hears the call to prayer.»

وَلَا تَحِبُّ عَلَى مَسَافِرٍ سَفَرَ قَصْرٍ وَلَا عَبْدٍ وَامْرَأَةٍ، وَمَنْ حَصَرَهَا مِنْهُمْ أَجْزَأَتْهُ وَلَمْ تَنْعَقِدْ بِهِ وَلَمْ يَصِحَّ أَنْ يُؤَمَّرَ فِيهَا وَمَنْ سَقَطَتْ عَنْهُ لَعُذْرٌ وَجَبَتْ عَلَيْهِ وَانْعَقَدَتْ بِهِ.

The Friday Prayer is not obligatory for a traveler on a journey with the option to shorten prayers. «Thus, it is obligatory for him if he is being disobedient by making his journey, or, if the journey is more than 1 *farsakh* but less than the distance needed to shorten [16 farsakh, 80 kilometers or 49.71 miles], or, if he stayed in the city doing something that prevented shortening prayers while not intending to settle.»

«Its is not obligatory for» a slave or a woman.

[The Friday Prayer] suffices whomever of the aforementioned attends it, but is not convened [*tan'aaqad*] by them, nor is it valid for them to lead it.

«When» someone excused from the obligation of attending «due to reasons other than travel (like sickness or fear) does attend», the prayer becomes obligatory and is convened through them. «And it is permissible for him to lead it.»

وَمَنْ صَلَّى الظُّهْرَ مِمَّنْ عَلَيْهِ حُضُورُ الْجُمُعَةِ قَبْلَ صَلَاةِ الْإِمَامِ لَمْ تَصِحَّ.

It is not valid for someone who must attend the Friday Prayer to perform the Noon Prayer before the imam «prays the Friday Prayer».

وَتَصِحُّ مِمَّنْ لَا تَجِبُ عَلَيْهِ، وَالْأَفْضَلُ حَتَّى يُصَلِّيَ الْإِمَامُ.

The Noon Prayer is valid from someone whose attendance is not obligatory, though it is better «to delay performing the Noon Prayer» until after the imam prays «the Friday Prayer».

«It is recommended for someone who leaves the Friday Prayer without an excuse to spend a complete *dinār* or a half-*dinār* in charity.»

وَلَا يَجُوزُ لِمَنْ تَلَزَّمَهُ السَّفَرُ فِي يَوْمِهَا بَعْدَ الزَّوَالِ.

It is not permissible for someone who must attend the Friday Prayer to travel on Friday after the sun's zenith «until praying it, if he does not fear losing his traveling companions. Traveling before the sun's zenith is offensive if he will not perform the Friday Prayer on the way».

## Preconditions for the Validity of Friday Prayer

(فصلٌ) يُشْتَرَطُ لِصِحَّتِهَا شُرُوطٌ لَيْسَ مِنْهَا إِذْنُ الْإِمَامِ.

There are «four» preconditions for the validity of the Friday Prayer. The Imam's permission is not one of them.

أَحَدُهَا الْوَقْتُ، وَأَوَّلُهُ أَوَّلُ وَقْتِ صَلَاةِ الْعِيدِ وَآخِرُهُ آخِرُ وَقْتِ صَلَاةِ الظُّهْرِ،

فَإِنْ خَرَجَ وَقْتُهَا قَبْلَ التَّحْرِيمَةِ صَلَّوْا ظَهْرًا وَإِلَّا فَجُمُعَةً.

[1] The first is the time. It begins from the beginning of the time of the Eid Prayer. «This is because of the statement of ‘Abd Allāh bin Saydān: “I participated in the Friday Prayer with Abī Bakr (may Allah be well pleased with him) and his sermon [*khutbah*] and prayer were before half of the day [had passed]. I then participated in it with ‘Umar (may Allah be well pleased with him) and his sermon and prayer were until I could say ‘The day has set.’ I did not see anyone who criticized it or objected to it.” Al-Dāraqutnī related it. So did Aḥmad, who cited it as evidence and said, “The same has been related from Ibn Mas‘ūd, Jābir, Sa‘id, and Mu‘āwiyah (may Allah be well pleased with them): they prayed before the zenith and it was not objected to.”»

Its time ends when the time for the Noon Prayer ends. «This is without any disagreement [amongst the schools]. Performing it just

after the zenith is preferable.›

If the time ends before the initial saying of “*Allāhu akbar*,” they pray Noon Prayer. Otherwise they pray the Friday Prayer.

الثاني: حُضُورُ أَرْبَعِينَ مِنْ أَهْلِ وَجُوبِهَا.

The second «condition» is the attendance of forty people who are required to attend.

الثالث: أَنْ يَكُونُوا بِقَرْيَةٍ مُسْتَوَظِنِينَ، وَتَصِحُّ فِيهَا قَارَبَ الْبُيُوتِ مِنَ الصَّخَرَاءِ.

The third «condition» is that [the congregants] are in a settled village. It is valid «to perform it» near the buildings of a vacant area.

فَإِنْ تَقْصُوا قَبْلَ إِتْمَامِهَا اسْتَأْنَفُوا طَهْرًا.

If the number falls short «of forty» before finishing, they restart it as the Noon Prayer «and do not complete it as Friday Prayer».

وَمَنْ أَدْرَكَ مَعَ الْإِمَامِ مِنْهَا رَكْعَةً أَتَمَّهَا جُمُعَةً وَإِنْ أَدْرَكَ أَقَلَّ مِنْ ذَلِكَ أَتَمَّهَا طَهْرًا إِذَا كَانَ نَوَى الطَّهْرَ.

Whoever prays one prayer cycle with the imam finishes it as the Friday Prayer. Anyone who prays less than one prayer cycle completes it as the Noon Prayer if he had intended the Noon Prayer. «Otherwise, he completes it as a supererogatory prayer.»

وَيُشْتَرِطُ تَقَدُّمُ خُطْبَتَيْنِ، وَمِنْ شَرْطِ صِحَّتِهِمَا حَمْدُ اللَّهِ، وَالصَّلَاةُ عَلَى رَسُولِهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقِرَاءَةُ آيَةٍ، وَالْوَصِيَّةُ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَحُضُورُ الْعَدَدِ الْمَشْتَرِطِ.

«The fourth» condition [for the validity of the Friday Prayer] is that it must be preceded by two sermons. The preconditions of the sermons include:

[1] praising Allah «with the phrase “*Al-ḥamdu li-Llāh*”»;

[2] prayers upon the Messenger of Allah ﷺ;

[3] reciting a «complete» verse [from the Quran];

[4] advising fear of Allah Mighty and Majestic;

«– these integrals are required for each of the two sermons → and,

[5] the minimum number [forty] attending.

«The preconditions [of the Friday Prayer] include:

[6] the time;

[7] being delivered by someone who is fit to lead the Friday Prayer;

[8] being audible so that the minimum number hear it in the absence of anything preventing it from being audible;

[9] the intention;

[10] that the minimum number of congregants are residents; and,

[11] the immediate consecutiveness between them the two sermons and the prayer.»

ولا يُشْتَرَطُ لهما الطهارة ولا أن يتولاهما مَنْ يَتَوَلَّى الصلاة.

Purity «ritual purity and being free of impurity – even if making the sermon in a mosque [...]» is not a condition for the two sermons.

«Neither is covering one’s nakedness.»

Neither is it a condition that the person who delivers the sermons lead the prayer.

«Unlawful words invalidate the sermon, even if only a few words.

It is not adequate to deliver the sermon in a language other than Arabic when one is able.»

وَمِنْ سُنَنِهِمَا أَنْ يَخْطُبَ عَلَى مِنْبَرٍ أَوْ مَوْضِعٍ عَالٍ وَيُسَلِّمَ عَلَى الْمَأْمُومِينَ  
 إِذَا أَقْبَلَ عَلَيْهِمْ ثُمَّ يَجْلِسَ إِلَى فَرَاغِ الْأَذَانِ وَيَجْلِسَ بَيْنَ الْخُطْبَتَيْنِ وَيَخْطُبَ  
 قَائِمًا وَيَعْتَمِدَ عَلَى سَيْفٍ أَوْ قَوْسٍ أَوْ عَصَا وَيَقْصِدَ تِلْقَاءَ وَجْهِهِ وَيُقْصِرَ الْخُطْبَةَ  
 وَيَدْعُوَ لِلْمُسْلِمِينَ.

The recommended actions for the sermons include:

- [1] delivering the sermon from a pulpit or platform;
- [2] saying “*As-salāmu ‘alaykum*” to the believers when facing them and then sitting until the end of the call to prayer;
- [3] sitting between the two sermons;
- [4] delivering the sermon standing while leaning upon a sword, bow, or staff;
- [5] making eye contact;
- [6] keeping the sermon brief «with the second being shorter; and,
- [7] supplicating for the Muslims «with it being permissible to supplicate for a specific individual».

«It is permissible to read from a paper.»

«If renegades [*khawārij*] take over a land and they hold a Friday Prayer, it is permissible to pray behind them according to Imam Aḥmad. Ibn Abī Mūsā said that one prays with them and then repeats it as the Noon Prayer.»

## Description of the Friday Prayer

(فصل) وَالْجُمُعَةُ رَكَعَتَانِ، يُسَنُّ أَنْ يَقْرَأَ جَهْرًا فِي الْأُولَى بِالْجُمُعَةِ وَفِي  
 الثَّانِيَةِ بِالْمُنَافِقِينَ.

The Friday Prayer is two prayer cycles. It is recommended to audibly recite *Al-Juma‘ah* [Q62] in the first prayer cycle and *Al-*

*Munāfiqūn* [Q63] in the second.

وَتَحْرُمُ إِقَامَتُهَا فِي أَكْثَرِ مَوَاضِعٍ مِنَ الْبَلَدِ إِلَّا لِحَاجَةٍ، فَإِنْ فَعَلُوا فَالصَّحِيحَةُ  
مَا بَاشَرَهَا الْإِمَامُ أَوْ أَذِنَ فِيهَا، فَإِنْ اسْتَوَيَا فِي إِذْنٍ أَوْ عَدَمِهِ فَالثَّانِيَةُ بَاطِلَةٌ،  
وَإِنْ وَقَعَتَا مَعًا أَوْ جُهِلَتِ الْأُولَى بَطَلْنَا.

It is unlawful to hold the Friday Prayer in multiple locations within a land unless there is need. <[Needs] like regions being far apart due to the area's vastness, mosques being far apart or too small, or if the congregation fears strife of some sort [*fitnah*]. In that case, it is lawful to hold more than one – but only to the degree necessary.>

If they do <pray in multiple locations without need>, the prayer that the Imam participated in or gave consent for <even if it occurs later than the others> is valid.

If the two Friday Prayers are equal in having or lacking permission, the second is invalid.

<If Eid and Friday occur on the same day, the Friday Prayer is no longer obligatory for anyone who attended the prayer with the Imam, except for the Imam.>

وَأَقْلُ السَّنَةِ بَعْدَ الْجُمُعَةِ رَكْعَتَانِ وَأَكْثَرُهَا سِتٌّ.

The minimum recommended [prayer] after the Friday Prayer consists of two prayer cycles; the maximum is six.

<One should pray them at the site of the Friday Prayer – contrary to other recommended prayers associated with obligatory prayers [*rawātib*], which should be performed in one's house – and it is recommended to differentiate between obligatory and recommended

prayers by talking or moving [after concluding one and before commencing the other].

Friday Prayer does not have a particular prayer that is recommended to pray before it. ‘Abd Allāh [the son of Imam Aḥmad] said, “I saw my father in the mosque pray multiple prayer cycles once the caller had made the call to prayer.”

وَيُسَنُّ أَنْ يَغْتَسِلَ - وَتَقَدَّمَ - وَيَتَنَظَّفَ وَيَتَطَيَّبَ وَيَلْبَسَ أَحْسَنَ ثِيَابِهِ وَيُبَكِّرَ  
إِلَيْهَا مَاشِيًا، وَيَذْنُو مِنَ الْإِمَامِ وَيَقْرَأُ سُورَةَ الْكَهْفِ فِي يَوْمِهَا وَيُكْثِرُ الدُّعَاءَ وَيُكْثِرُ  
الصَّلَاةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا يَتَخَطَّى رِقَابَ النَّاسِ إِلَّا أَنْ  
يَكُونَ إِمَامًا أَوْ إِلَى قُرْبَةٍ.

It is recommended to bathe before the Friday Prayer, during its day. «It is better to do so after having intercourse and right before leaving for the prayer.» This was mentioned earlier [in the chapter on purification].

«It is recommended» to groom oneself «k: by trimming the mustache, trimming the nails, removing offensive odors», using scent and wearing one’s finest clothes. «White [clothing] is best. And it is recommended to wear a turban and a shawl [*ridā’*].»

«It is recommended» to walk to the Friday Prayer early, to sit close to the imam «facing the direction of prayer [...] and to busy oneself with prayers, invocations, and [Quran] recitation.»

«It is recommended» to read *Al-Kahf* [Q18] during its day [i.e., between Thursday’s and Friday’s sunsets], to supplicate abundantly, and to make numerous prayers upon the Prophet ﷺ.

«It is also recommended» that one not step over congregants – unless one is the imam or someone trying to reach a vacant spot «that cannot be reached except by stepping over others.»



وَحَرَّمَ أَنْ يُقِيمَ غَيْرَهُ فَيَجْلِسَ مَكَاتَهُ إِلَّا مَنْ قَدَّمَ صَاحِبًا لَهُ فِي مَوْضِعٍ يَحْفَظُهُ  
 لَهُ، وَحَرَّمَ رَفْعَ مُصَلَّى مَفْرُوشٍ مَا لَمْ تَخْضُرَ الصَّلَاةُ، وَمَنْ قَامَ مِنْ مَوْضِعِهِ  
 لِعَارِضٍ لِحَقِّهِ ثُمَّ عَادَ إِلَيْهِ قَرِيبًا فَهُوَ أَحَقُّ بِهِ،

It is unlawful to make someone else stand «even if he is one's slave or grown son» in order to sit in their place, unless the seated person is «a minor» or a companion who had been sent [expressly] to sit in a spot to reserve it. «However, if someone sits in the place where the imam normally sits, or where people walk, or sits facing the people praying and the spot is tight – he is made to move.»

It is unlawful to remove a spread-out prayer rug so long as the prayer has not commenced. «Then, one removes it [...] and does not pray on it.»

Whoever leaves his place in response to an event «e.g., to make ablution» and soon returns has more right to the spot [than anyone else].

وَمَنْ دَخَلَ وَالْإِمَامُ يَخْطُبُ لَمْ يَجْلِسْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ يُوجِزُ فِيهِمَا.

Whoever enters while the imam is delivering the sermon does not sit until praying two short prayer cycles «even if it is a time when prayer is forbidden».

«If one sits and only a short time has passed, he rises and prays them.

Praying two prayer cycles to greet the mosque is recommended for anyone who enters the mosque, except during the times when it is forbidden to pray.»

وَلَا يَجُوزُ الْكَلَامُ وَالْإِمَامُ يَخْطُبُ إِلَّا لَهُ أَوْ لِمَنْ يُكَلِّمُهُ، وَيَجُوزُ قَبْلَ الْخُطْبَةِ  
 وَبَعْدَهَا.

It is impermissible to talk while the imam delivers the sermon unless one addresses the imam or the imam addresses him.

Talking is permissible before and after the sermons. «And when the imam is silent between the two sermons or when beginning the supplication.»

«It is permissible to make prayers upon the Prophet ﷺ if he hears the imam mention him ﷺ, [although] it is recommended do so silently.»

«It is offensive to fidget or drink during the sermon if one can hear it. Otherwise, it is permissible.»

## The Eid Prayer

### بَابُ صَلَاةِ الْعِيدَيْنِ

وهي فَرَضٌ كَفَايَةٌ إِذَا تَرَكَهَا أَهْلُ بَلَدٍ قَاتَلَهُمُ الْإِمَامُ.

The Eid Prayer [*Ṣalāt al-ʿEid*] is a communal obligation. If the people of a land abandon it, the Imam fights them.

وَوَقْتُهَا كَصَلَاةِ الضُّحَىٰ وَآخِرُهُ الزَّوَالُ، فَإِنْ لَمْ يُعَلِّمْ بِالْعِيدِ إِلَّا بَعْدَهُ صَلَّوْا مِنَ الْغَدِ.

Its time is like Mid-Morning Prayer [*Ṣalāt al-Ḍuḥā*], and ends at the sun's zenith.

If the day of Eid is not known until after the zenith, the congregation prays it the next day «as a makeup prayer».

وُتُسَنُّ فِي صَحْرَاءَ، وَتَقْدِيمُ صَلَاةِ الْأَضْحَىٰ وَعَكْسُهُ الْفِطْرُ، وَأَكْلُهُ قَبْلَهَا وَعَكْسُهُ فِي الْأَضْحَىٰ إِنْ صَحَّى.

It is recommended to be performed in a vacant area [*ṣaḥrāʾ*].

«It is recommended» for the *Eid al-Adḥā* Prayer to be performed early, as opposed to the *Eid al-Fiṭr* Prayer.

«It is recommended» to eat before the *Eid al-Fiṭr* Prayer.

The opposite «is recommended for» *Eid al-Adḥā* Prayer if one is sacrificing. «One refrains from eating until having prayed so that he can then eat from his sacrifice.»

وَتُكْرَهُ فِي الْجَامِعِ بِلَا عُذْرٍ.

It is offensive to perform the *Eid* Prayer in a mosque without an excuse «except in Mecca».

«It is recommended for the imam to delegate someone to lead the prayer in the mosque for people who are weak, [...] and to give the sermon for them .»

وَيُسَنُّ تَبَكِيرُ مَأْمُومٍ إِلَيْهَا مَاشِيًا بَعْدَ الصُّبْحِ، وَتَأَخُّرُ إِمَامٍ إِلَى وَقْتِ الصَّلَاةِ عَلَى أَحْسَنِ هَيْئَةٍ إِلَّا الْمُعْتَكِفَ فِي ثِيَابِ اعْتِكَافِهِ.

It is recommended for the congregation to go to the *Eid* Prayer early, after the Morning Prayer.

«It is recommended» for the imam to delay [his arrival] until the time of the prayer.

«The congregants go out» in their best clothing, except for someone performing a spiritual retreat [*i'tikāf*] as they wear whatever they wore during the retreat.

وَمِنْ شَرْطِهَا اسْتِيطَانٌ وَعَدَدُ الْجُمُعَةِ، لَا إِذْنُ الْإِمَامِ.

The preconditions «for the validity» of the *Eid* Prayer include permanent residency and the number of attendees of the Friday

Prayer. <Thus, it does not take place except where the Friday Prayer takes place.>

The Imam's permission is not required [for the Eid Prayer].

وَيُسَنُّ أَنْ يَرْجِعَ مِنْ طَرِيقٍ آخَرَ.

It is recommended that one return [home from the Eid Prayer] using a different path [than one used when going]. <The same is true for the Friday Prayer.>

وَيُصَلِّيْهَا رَكَعَتَيْنِ قَبْلَ الْخُطْبَةِ يُكَبِّرُ فِي الْأُولَى بَعْدَ الْإِحْرَامِ وَالِاسْتِفْتَاكِ وَقَبْلَ التَّعَوُّذِ وَالْقِرَاءَةِ سِتًّا، وَفِي الثَّانِيَةِ قَبْلَ الْقِرَاءَةِ خَمْسًا، يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ، وَيَقُولُ: «اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا»، وَإِنْ أَحَبَّ قَالَ غَيْرَ ذَلِكَ.

One prays the Eid Prayer as two prayer cycles before the sermon. <If the sermon was first, it would not be counted as significant.>

After the initial “*Allāhu akbar*” and opening supplication, one says, “*Allāhu akbar*” six <additional> times before saying “*A‘ūdhu bi-Llāhi mina sh-shayṭāni r-rajīm*” and the recitation [of *Al-Fātiḥah*]. In the second prayer cycle he says, “*Allāhu akbar*” five times before the recitation [of *Al-Fātiḥah*].

One raises the hands with each saying of “*Allāhu akbar*,” and says <between each one>:

“*Allāhu akbar kabīran wa l-ḥamdu li-Llāhi kathīran wa subḥāna Llāhi bukratan wa aṣīlan wa ṣalla Llāhu ‘alā Muḥammadin al-nabbiyyi wa ālihi wa ṣaḥbihi wa sallam taslāman*”

(“Allah is ever greatest. Much praise be to Allah. Glory to Him, morning and evening. And may the prayers of Allah be upon Muḥammad and upon his household and his companions, and plentiful peace”).

One may say something else if one wishes.

ثم يقرأ جهراً في الأولى بعد الفاتحة بسبّح وبالغاشية في الثانية.

The imam then audibly recites *Al-A‘Alā* [Q87] in the first prayer cycle after *Al-Fātiḥah*, and *Al-Ghāshiyah* [Q88] in the second.

فإذا سلّم خطبَ خطبتين كخطبتَي الجمعة يستفتح الأولى بتسعة تكبيرات  
والثانية بسبع.

After making the closing “*As-salāmu ‘alaykum*,” he delivers two sermons the same as he does the Friday sermon. He begins the first sermon with nine sayings of “*Allāhu akbar*,” and the second sermon with seven.

يحثُّهم في الفطر على الصدقة ويبيِّن لهم ما يُخرجون، ويرعِّبهم في  
الأضحى في الأضحية ويبيِّن لهم حُكمها.

During the sermon for Eid al-Fiṭr, the imam encourages the congregation to give charity [i.e., *Zakāt al-Fiṭr*] and clarifies what must be paid. During Eid al-Adḥā, he encourages them to sacrifice [an animal – *udḥiyah*] and clarifies its ruling.

والتكبيرات الزوائد والذكر بينها والخطبتان سنّة.

The saying of the additional “*Allahu akbar*” and the invocation between them [during the prayer], and the two sermons are

recommended.

«It is recommended for women attending the prayer to also attend the sermon. It is recommended to give them their own private exhortation if they do not hear the men's sermon.»

وَيُكْرَهُ التَّنْقُلُ قَبْلَ الصَّلَاةِ وَبَعْدَهَا فِي مَوْضِعِهَا.

It is offensive to make voluntary prayers «and to make up missed prayers» before or after the Eid Prayer in its spot.

وَيُسَنُّ لِمَنْ فَاتَتْهُ أَوْ بَعْضُهَا قِضَاؤُهَا عَلَى صِقَتِهَا.

It is recommended for anyone who missed all or part of the Eid Prayer to make it up «during its day, before or after the sun's zenith», in accordance with its particulars [e.g., the extra sayings of “*Allāhu akbar*” but without the sermons].

وَيُسَنُّ التَّكْبِيرُ الْمُطْلَقُ فِي لَيْلَتَي الْعِيدَيْنِ، وَفِي فِطْرِ آكَدُ، وَفِي كُلِّ عَشْرِ ذِي الْحِجَّةِ.

It is recommended to make the unrestricted *takbīr* [*al-takbīr al-muṭlaq*] on the nights before both ‘Eids. «It is done in houses, markets, mosques, and other places. It is recommended to do audibly when going out to the prayer place up until the imam finishes the sermon.»

It is more emphasized for Eid al-Fiṭr.

«It is also recommended» during the entirety of the first ten days of Dhi l-Ḥijjah.»

وَالْمَقْيَدُ عَقِبَ كُلِّ فَرِيضَةٍ فِي جَمَاعَةٍ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ، وَلِلْمُحَرِّمِ مِنْ صَلَاةِ الظُّهْرِ يَوْمَ النَّحْرِ إِلَى عَصْرِ آخِرِ أَيَّامِ التَّشْرِيقِ.

«It is recommended» to make the restricted *takbīr* [*al-takbīr al-muqayyad*] after each obligatory congregational prayer performed «during Eid al-Adḥā but not Eid al-Fiṭr», starting at the Morning Prayer on the day of ‘Arafah [9 Dhi l-Ḥijjah] and, for pilgrims, starting at the Noon Prayer on the Day of Sacrifices [10 Dhi l-Ḥijjah], up until the Afternoon Prayer on the last day of the Days of Tashrīq [*Ayyāmu Tashrīq*: 11–13 Dhi l-Ḥijjah].

«Reciting the *takbīr* audibly is recommended – except for women.»

وإن نسيه قضاها ما لم يُحْدِثْ أو يَخْرُجْ من المسجد، ولا يُسَنُّ عَقِبَ صلاة عيد.

If one forgets «to recite the *takbīr*», one makes it up so long as one does not invalidate ritual purity or exit the mosque.

It is not recommended after the Eid Prayer.

وصَفَتْهُ شَفَعًا «الله أكبر، الله أكبر لا إله إلا الله، والله أكبر، الله أكبر، والله الحمد».

It [saying “*Allāhu akbar*”] is said an even number of times:

“*Allāhu akbar Allāhu akbar lā ilāha illa Llāh, wa Llāhu akbar Allāhu akbar, wa li-Llāhi al-ḥamd*”

(“Allah is Most Great, Allah is most Great. There is no deity other than Allah. And Allah is Most Great, Allah is Most Great. Praise is owed to Allah”).

«A single time suffices. If it is increased, there is no harm. Repeating it three times is good.»

«It is not a problem to say “May Allah accept it from us and from you,” and to reply in kind.»

## The Eclipse Prayer

### بَابُ صَلَاةِ الْكُسُوفِ

تُسَنُّ جَمَاعَةً وَفَرَادَى إِذَا كَسَفَ أَحَدُ النَّيِّرَيْنِ رَكَعَتَيْنِ، يَقْرَأُ فِي الْأُولَى جَهْرًا  
بَعْدَ الْفَاتِحَةِ سُورَةً طَوِيلَةً ثُمَّ يَرَكْعُ طَوِيلًا ثُمَّ يَرْفَعُ وَيُسَمِّعُ وَيَحْمَدُ ثُمَّ يَقْرَأُ  
الْفَاتِحَةَ وَسُورَةً طَوِيلَةً دُونَ الْأُولَى ثُمَّ يَرَكْعُ فَيُطِيلُ وَهُوَ دُونَ الْأَوَّلِ ثُمَّ يَرْفَعُ ثُمَّ  
يَسْجُدُ سَجْدَتَيْنِ طَوِيلَتَيْنِ ثُمَّ يُصَلِّي الثَّانِيَةَ كَالأُولَى لَكِنْ دُونَهَا فِي كُلِّ مَا  
يَفْعَلُ ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ.

It is recommended to pray two prayer cycles in congregation and individually «as with all voluntary prayers» when the sun or moon is eclipsed.

«Performing the Eclipse Prayer in a mosque is superior.»

One audibly recites [Quran] «even for the solar eclipse». After *Al-Fātiḥah*, [one recites] a long chapter in the first [prayer cycle, such as *Al-Baqarah*].

One then bows prolongedly; then raises one's head and says, “*Sami‘a Llāhu li-man ḥamidah*” «while rising» and “*Rabbanā, wa laka l-ḥamd*” «after standing erect».

One then recites *Al-Fātiḥah* and a long chapter shorter than the first.

One then bows for a long time [but] shorter than the first, then rises.

One then makes two prolonged prostrations «without prolonging the sitting between the prostrations».



One then prays the second «prayer cycle» like the first, except that everything is shorter.

One then says the *tashahhud* and the closing “*As-salāmu ‘alaykum.*”

«Saying a sermon is not legislated.»

فَإِنْ تَجَلَّى الْكَسُوفُ فِيهَا أَتَمَّهَا خَفِيفَةً، وَإِنْ غَابَتِ الشَّمْسُ كَاسِفَةً أَوْ  
طَلَعَتِ وَالْقَمَرُ خَاسِفًا أَوْ كَانَتْ آيَةً غَيْرَ الزَّلْزَلَةِ لَمْ يُصَلِّ.

If the eclipse ends during the prayer, it is completed briefly.

One does not pray if the sun disappears while eclipsed, or if the sun rises while the moon is eclipsed, or if there is some phenomenon other than an earthquake [like a bright night, dark day, fierce winds, or a blizzard].

وَإِنْ أَتَى فِي رَكْعَةٍ بِثَلَاثِ رُكُوعَاتٍ أَوْ أَرْبَعٍ أَوْ خَمْسٍ جَازَ.

It is permissible if someone «performing the Eclipse Prayer» makes three, four, or five prostrations in each prayer cycle.

«Lunar and solar eclipses could occur at any time. Allah has power to do all things.»

## The Drought Prayer

بَابُ صَلَاةِ الْاسْتِسْقَاءِ

إِذَا أَجْدَبَتِ الْأَرْضُ وَقَحَطَ الْمَطَرُ صَلَّوْهَا جَمَاعَةً وَفُرَادَى، وَصِفَتْهَا فِي  
مَوْضِعِهَا وَأَحْكَامُهَا كَعِيدٍ.

If the land becomes barren and rain does not fall, they [the townspeople] pray the Drought Prayer in congregation or individually.

«Praying it in a congregation is recommended even while traveling, and even if the drought is not in one's land. The Drought Prayer is not prayed as the result of water being cut from an uninhabited or un-traveled land, since there is no harm in this.»

Its description, with respect to its location and rulings, is like the Eid Prayer.

وإذا أَرَادَ الإمامُ الخروجَ لها وَعَظَ الناسَ وَأَمَرَهُم بالتوبةِ من المعاصي  
والخروجِ من المَظَالِمِ وَتَرَكَ التَّشَاخُنَ والصيامَ والصدقةَ، وَيَعِذُّهُمْ يَوْمًا يَخْرُجُونَ  
فيه وَيَتَنَطَّفُ وَلَا يَتَطَيَّبُ وَيَخْرُجُ مُتَوَاضِعًا مُتَخَشِّعًا مُتَذَلِّلًا مُتَضَرِّعًا ومعه أهلُ  
الدِّينِ والصَّلاحِ والشُّيُوخِ والصِّبْيَانِ المُمَيِّزُونَ، وَإِنْ خَرَجَ أَهْلُ الدِّمَةِ مُنْفَرِدِينَ  
عن المسلمينَ لَا بِيَوْمٍ لَمْ يُمْنَعُوا.

When the imam intends to go out for the prayer, he exhorts the masses and commands them to repent from disobedience, to return anything they have taken unjustly «by returning it to its rightful owner, since disobedience is the cause of drought and fearing God [taqwā] is a cause of blessings [barakah]», and to forsake enmity «since it leads to disobedience and accusations, and prevents goodness from descending».

«He orders them» to fast «since it is a means for succor to descend» and give charity «since it is a guarantee for mercy».

He appoints a specific day for the residents to go out.

They bathe and clean themselves without apply scents, and go out with humility, meekness, and tranquility. The imam goes out with the religious, the righteous, and the elderly «since their presence hastens an answer», and youths who are discerning [mumayyaz] «since they are sinless. It is permissible to bring infants, old women,

and animals, and to ask the righteous for intercession prayers [*al-tawaṣṣul bi-l-ṣāliḥīn*].

Non-Muslim subjects of the Islamic state [*ahl al-dhimma*] are not prevented from going out on the same day, separately from the Muslims – but may not do so on their own day.

فِيصَلِّي بِهِمْ ثُمَّ يَخْطُبُ وَاحِدَةً يَفْتَتِحُهَا بِالتَّكْبِيرِ كَخُطْبَةِ الْعِيدِ وَيُكَبِّرُ فِيهَا  
الِاسْتِغْفَارَ وَقِرَاءَةَ الْآيَاتِ الَّتِي فِيهَا الْأَمْرُ بِهِ، وَيَرْفَعُ يَدَيْهِ فَيَدْعُو بِدَعَاءِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُ: «اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا» إِلَى آخِرِهِ.

The imam prays (two prayer cycles with them, like the Eid Prayer), and then delivers a single sermon. He begins it with saying, “*Allāhu akbar*” as with the Eid sermon. He frequently asks for forgiveness and recites verses ordering it. (He makes numerous prayers upon the Prophet ﷺ since this aids in getting a response.) He raises his hands and supplicates with the supplication of the Prophet ﷺ, that includes: “*Allāhumma sqinā ghaythan mughīthan...*”

‘*Allāhumma sqinā ghaythan mughīthan hanī’an marī’an saḥḥan  
‘āmmaṇ ghadaqaṇ ṭabaqaṇ mujalladan dā’iman.*”

(“O Allah, send us rain; wholesome, healthy, torrential, wide-spread, pouring, in sheets, drenching, continuous rain.”)

“*Allāhumma sqinā l-ghaytha wa lā taj’alnā mina l-qānīṭin.*”

(“O Allah, give us rain and make us not of those who despair.”)

“*Allāhumma j’alhā suqya raḥmatin wa lā taj’alhā suqyā ‘adhābin  
wa lā maḥqin wa lā balā’in wa lā hadmin wa lā gharaqin.*”

(“O Allah, make it a water of mercy and do not make it a shower of torture, wrath, trial, destruction, or drowning.”)

*“Allāhumma inna bi-l-‘ibādi wa-l-bilādi mina l-jahdi wa l-jū‘i wa ḍ-ḍanki mā lā tashkū illā ilayka.”*

(“O Allah, servants and cities are in distress, hunger and want, from which we can ask none but You for relief.”)

*“Allāhumma anbit lana z-zar‘a wa adirra lana ḍ-ḍar‘a wa anzil ‘alaynā min barakāti s-samā’i wa anbit lanā min barakāti l-arḍi wa kshif ‘annā mina l-balā’i mā lā yakshifuhu ghayruka.”*

(“O Allah, make the crops grow and the milk of the livestock flow, and send down the blessings of the sky upon us and bring forth for us the blessings of the earth. Raise from us the affliction that non but You can lift.”)

*“Allāhumma innā nastaghfiruka innaka kunta ghaffāran fa arsili s-samā’a ‘alaynā midrāran”*›

(“O Allah, we seek forgiveness from You since You are Oft-Forgiving, so let loose the sky upon us in torrents.”)

›At some point during the sermon, it is recommended for the imam to face the direction of prayer and turn his outer garment inside out. The people do likewise [...] And the imam silently says the supplication:

*“Allāhumma innaka amartanā bi du‘aika, wa wa‘adtanā ijābatak, wa qad da‘wānaka ka-mā amartanā, fa-stajib la-nā ka ma wa‘adtanā.”*

(“O Allah, You commanded us to supplicate to You and You promised us to answer. We have supplicated You as You commanded, so answer us as You promised.”)

If rain does not fall, they repeat [the entire process] a second and third time [each time on different days].»

وإن سَقُوا قَبْلَ خُرُوجِهِمْ شَكَرُوا اللَّهَ وَسَلَّوْهُ الْمَزِيدَ مِنْ فَضْلِهِ.

If it rains before they going out, they thank Allah and ask Him for an increase from His bounty.

«They do not pray unless they are ready to go out. And then they pray out of gratitude to Allah, asking Him to increase His bounty.»

وَيُنَادَى الصَّلَاةُ جَامِعَةً، وَلَيْسَ مِنْ شَرْطِهَا إِذْنُ الْإِمَامِ.

Someone calls out “*Aṣ-ṣalātu jāmi‘atun*” (“Prayer is gathering!”) like the Eclipse and Eid Prayers – contrary to the Funeral and Tarāwīḥ Prayers».

The Imam’s permission is not a condition.

وَيُسَنُّ أَنْ يَقِفَ فِي أَوَّلِ الْمَطَرِ وَإِخْرَاجُ رَحْلِهِ وَثِيَابِهِ لِيُصِيبَهُمَا الْمَطَرُ.

It is recommended that, when the rain first falls, one stands [under it] with one’s baggage and clothes so that they may be rained upon.

وَإِذَا زَادَتِ الْمِيَاهُ وَخِيفَ مِنْهَا سُنَّ أَنْ يَقُولَ «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الظُّرَابِ وَالْأَكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ، رَبَّنَا لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ» الْآيَةَ.

If the waters increase and there is fear from them, it recommended to say,

*“Allāhumma ḥawālaynā wa lā ‘alayhnā, Allāhumma ‘alā ḡ-ḡirābi wa l-akāmi wa buṭūni l-awdiyati wa manābiti sh-shajari. Rabbanā wa lā tuḥammilnā mā lā ṭāqata lanā bihi”*

(“O Allah, around us, not upon us. O Allah, upon the hills and bluffs, upon the valley floors and the thickets. Our Lord! Impose not on us that which we have not the strength to bear!”).

It is recommended to say, “We were given rain by the grace and mercy of Allah.”

Saying, “...by the meteor of such-and-such” is unlawful; “...at the meteor of such-and-such” is lawful.

Attributing the rain to the meteor and not Allah is an act of disbelief [*kufr*] according to scholarly consensus.›

### 3 FUNERALS

#### كتابُ الجنائزِ

«It is a Prophetic norm [*sunnah*] to make much remembrance of death and to prepare for it.»

«It is offensive to moan and hope for death.

It is permissible to use medicine that is [itself] lawful, but forgoing it is better. It is unlawful to use medicine that is [itself] unlawful, whether ingested or otherwise, such as sounds of entertainment.

It is offensive for a non-Muslim subject of the Islamic state [*dhimmī*] to treat a Muslim without necessity [*ḍarūrah*], and for a Muslim to accept medicine from one without confirming that its ingredients are lawful.»

تُسَنُّ عِيَادَةُ الْمَرِيضِ وَتَذْكِيرُهُ التَّوْبَةَ وَالْوَصِيَّةَ.

It is recommended to visit the sick and to remind the sick to repent and to make a bequest.

وَإِذَا نَزَلَ بِهِ سُنَّ تَعَاهُدُ بَلِّ حَلْقِهِ بِمَاءٍ أَوْ شَرَابٍ وَتُنَدِّي شَفَتَيْهِ بِقُطْنَةٍ  
وَتُلْقِيْنَهُ «لَا إِلَهَ إِلَّا اللَّهُ» مَرَّةً وَلَمْ يَزِدْ عَلَى ثَلَاثٍ إِلَّا أَنْ يَتَكَلَّمَ بَعْدَهُ فَيُعِيدَ تَلْقِيْنَهُ  
بِرَفْقٍ، وَيَقْرَأُ عِنْدَهُ (يَسْ) وَيُوجِّهُهُ إِلَى الْقَبْلِ.

When someone is on the verge of death, it is recommended to keep their throat wet with water or something to drink, to moisten their lips, and to gently prompt him to say “*Lā illāha illā Llāh*” a single time. One does not exceed doing this three times unless they speak afterward, and then it is repeated «so that his last words be “*Lā illāha illā Llāh*”».

«It is recommended» to recite *Yā Sīn* [Q36] «and *Al-Fātiḥah*» to him, and to face him toward the direction of prayer. «It is best to place him on his right side if the place is wide enough. Otherwise, he is placed on his back with his feet toward the direction of prayer and his head raised a bit so that his face is towards the direction of prayer.»

فَإِذَا مَاتَ سَنَّ تَغْمِيضَهُ وَشَدَّ لَحْيَيْهِ وَتَلَيَّنَ مَقَاصِلَهُ وَخَلَعَ ثِيَابَهُ وَسَتَرَهُ بِثَوْبٍ  
وَوَضَعَ حَدِيدَةً عَلَى بَطْنِهِ، وَوَضَعَهُ عَلَى سَرِيرٍ غُسْلِهِ مُتَوَجِّهًا مُنَحْدِرًا نَحْوَ  
رِجْلَيْهِ وَإِسْرَاعُ تَجْهِيزِهِ إِنْ مَاتَ غَيْرَ فَجْأَةً، وَإِنْفَادُ وَصِيَّتِهِ، وَيَحِبُّ فِي قِضَاءِ دَيْنِهِ.

When he dies, it is recommended to close his eyes «and say

*“Bismi Llāhi wa ‘alā wafāt rasūli Llāh, ṣall Allāhu ‘alayhi wa sallim”*

(“In the name of Allah and according to the religion<sup>1</sup> of the Messenger of Allah, peace and blessing be upon him”).

A relative should close his eyes. It is offensive for a menstruating woman or someone with major ritual impurity to be near him. A female or a child closes the eyes of a female».

[It is recommended] to bind his jaw «so that pests do not enter it; and to manipulate his joints «to make it easier to wash him. His forearms are bent towards his upper arms and then returned to his side, his shins are bent to his thighs and then his shins and thighs are bent together to his stomach and then returned. This should be done immediately after death and before covering him. It is not done if difficult».

[It is recommended] to remove his clothing «so that they do not warm his body and hasten decay» and to cover him in a long shirt



[*thaub*]. «It is best to leave extra material at his head and legs so that wind does not raise it.»

[It is recommended] to put a piece of iron «or the like» on his stomach «so that it does not become bloated»; to place him on the bed where he will be washed, facing «the direction of prayer, on his right side» with his feet lowered «so his head is higher than his feet to make it easier for the water and bodily waste to flow away from him».

[It is recommended] to rapidly prepare him if he did not suddenly die; and to carry out his bequests.

It is obligatory to «hastily» pay off his debts «whether owed to Allah Most High or to other people».

«There is no harm in kissing or looking at the deceased, even after being enshrouded.»

## Washing the Body

(فصلٌ) غُسْلُ الْمَيِّتِ وَتَكْفِيئُهُ وَالصَّلَاةُ عَلَيْهِ وَدَفْنُهُ فَرَضٌ كِفَايَةٌ.

Washing, shrouding, praying over, and burying the «Muslim» deceased are community obligations. «Carrying the deceased is also a community obligation. Following the procession is recommended.»

«Imam Aḥmad (may Allah be well pleased with him) disliked that people who wash the dead or dig graves take wages for their work unless they are in need of it. Then, they are paid from the Muslim Common Fund [*bayt al-māl*]. If it is not possible, then they are compensated in accordance to their work. (Said in *Al-Mubdi*).»

وَأَوَّلَى النَّاسِ بِغُسْلِهِ وَصِيَّهُ ثُمَّ أَبُوهُ ثُمَّ جَدُّهُ ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ مِنْ عَصَبَاتِهِ  
ثُمَّ ذَوُّ أَرْحَامِهِ، وَأُنْثَى وَصِيَّتُهَا ثُمَّ الْقُرْبَى فَالْقُرْبَى مِنْ نِسَائِهَا.

«It is best to choose someone to wash the deceased who is trustworthy and knows its rulings.»

The best person to wash a deceased male [in order] is:

- [1] the person stated in the deceased's bequest;
- [2] his father;
- [3] his grandfather «and on up»;
- [4] his closest male relative (closest, then next closest) «so the son, the son's son and on down,
- [5] then the paternal uncle – according to the order given in inheritance»;
- [6] more distant relatives [*dhawi l-arḥām*]
- [7] «and then non-kin».

«A non-kin male is more fitting [to wash a deceased male] than his wife or slave-girl. A non-kin female is more fitting [to wash a deceased female] than her husband or slave-master. A husband is more fitting [to wash his deceased wife] than her slave-master, and a wife is more fitting than a slave-woman who has born the deceased's child [*umm al-walad*].»

«The best person to wash» a woman is:

- [1] the «upright» person stated in her bequest;
- [2] then her female relatives according to closeness. «Her mother and on up, then her daughter and on down,
- [3] then kin – as in inheritance.
- [4] Her paternal and maternal aunts (equally), and likewise her nieces from her brother and sister.»

ولكلٍّ من الزوجين غُسلٌ صاحبه، وكذا سيِّدٌ مع سُرِّيَّته.

Each spouse can wash the other, and similarly, a master with his slave women.

وَلِرَجُلٍ وَامْرَأَةٍ غُسْلُ مَنْ لَهُ دُونَ سَبْعِ سِنِينَ فَقَطْ.

Any man or woman may wash anyone younger than seven lunar years «whether male or female, since [children in that age group] have no nakedness [*‘awrah*]

وَإِنْ مَاتَ رَجُلٌ بَيْنَ نِسْوَةٍ أَوْ عَكْسُهُ يُمِمَّتْ كَحُنْثَى مُشْكِلٍ.

If a man dies among women «with none of them being his wife or slave girl who is lawful for him» or vice versa, they perform dry ablution on him – as they would on a hermaphrodite whose sexual features are ambiguous. «From this it is known that there is no way for men to wash female relatives nor the opposite.»

وَيَحْرُمُ أَنْ يُغَسِّلَ مُسْلِمٌ كَافِرًا أَوْ يَدْفِنَهُ بَلْ يُوَارَى لَعَدَمِ مَنْ يُوَارِيهِ.

It is unlawful for a Muslim to wash, bury «or carry, shroud or follow the funeral procession of» a non-Muslim. Instead, the non-Muslim is «obligatorily» interred since there is no one to inter him.

«Preconditions for washing the deceased include: the water being pure and lawful to use, the washer being a Muslim unless he acting on behalf of a Muslim who made the intention and has soundness of mind.»

وَإِذَا أَخَذَ فِي غُسْلِهِ سَتَرَ عَوْرَتَهُ وَجَرَّدَهُ وَسَتَرَهُ عَنِ الْعُيُونِ.

When the washer begins washing the deceased, he covers his nakedness, removes his garments, and shields him from onlookers «underneath a cover, in a tent, or house if possible».

وَيُكْرَهُ لِغَيْرِ مُعِينٍ فِي غُسْلِهِ حُضُورُهُ.

It is offensive for anyone to attend the washing other than the washer's assistant.

ثُمَّ يَرْفَعُ رَأْسَهُ إِلَى قُرْبِ جُلُوسِهِ وَيَعْصِرُ بَطْنَهُ بِرَفْقٍ وَيُكْثِرُ صَبَّ الْمَاءِ حِينَئِذٍ

ثُمَّ يَلْفُ عَلَى يَدِهِ خِرْقَةً فَيُنْجِيهِ.

The washer lifts the deceased's head «but not in the case of a pregnant female» until he is close to seated, gently presses the stomach «to expel anything that is ready to exit» and then pours a great deal of water «to remove what exited with the pressure».

The washer then wraps a cloth on his hand and cleans the deceased's private parts.

وَلَا يَجِلُّ مَسُّ عَوْرَةٍ مِّنْ لَهُ سَبْعُ سَنِينَ.

It is unlawful to touch the nakedness of a deceased person who is seven lunar years or older «without using a barrier – just as when the person was alive».

وَيُسْتَحَبُّ أَنْ لَا يَمَسَّ سَائِرَهُ إِلَّا بِخِرْقَةٍ.

It is recommended to not touch the rest of the body except with a rag. «The washer prepares two rags: one for the private parts and another for the rest of the body.»

ثُمَّ يُوضِّيهِ نَدْبًا وَلَا يُدْخِلُ الْمَاءَ فِي فِيهِ وَلَا فِي أَنْفِهِ، وَيُدْخِلُ إِصْبَعَيْهِ  
مَبْلُوتَيْنِ بِالْمَاءِ بَيْنَ شَفَتَيْهِ فَيَمْسَحُ أَسْنَانَهُ وَفِي مَنْخَرَيْهِ فَيَنْظِفُهُمَا وَلَا  
يُدْخِلُهُمَا الْمَاءَ.

It is recommended for the washer to then perform ablution on the deceased. He does not introduce water into the deceased's mouth or ears «out of fear that it will cause an impurity to move». He inserts his moist «thumb and index» fingers «covered by a wet rag» between the deceased's lips and wipes his teeth, and then [inserts his fingers] into the deceased's nostrils and cleans them «after washing the deceased's hands so that wiping the ears takes the place of washing them». He does not introduce water into the mouth and nostrils.

ثُمَّ يَنْوِي غُسْلَهُ وَيُسَمِّي وَيَغْسِلُ بَرَعَوَةَ السِّدْرِ رَأْسَهُ وَلِحْيَتَهُ فَقَطْ.

He then intends to wash the deceased, saying “*Bismi Llāh*” «it being obligatory», and washes just his head and beard with lote tree froth. «This is because the head is the most honorable of limbs, and the froth does not adhere to the hair.»

ثُمَّ يَغْسِلُ شِقَّةَ الْيَمَنِ ثُمَّ الْيُسْرَ ثُمَّ كُلَّهُ ثَلَاثًا يُمِرُّ فِي كُلِّ مَرَّةٍ يَدَهُ عَلَى بَطْنِهِ

فَإِنْ لَمْ يَنْقَ بِثَلَاثٍ زِيدَ حَتَّى يَنْقَى، وَلَوْ جَاوَزَ السَّبْعَ.

He then washes the deceased's right side, then his left, then his entire body «pouring water on all of his body». He does this three times «except for the ablution, which is only done once at the beginning], each time passing his hand on his stomach «so that anything left over exits».

If the deceased is not cleansed with three washings, the washing is repeated until he is – even if the number of washings exceeds seven.<sup>2</sup>

«It is offensive to stop washing the deceased after one time if nothing exits.

It is unlawful to stop the washings as long as something exits from the deceased's body and there have been fewer than seven washings.

It is recommended to stop washing at an odd number.

It is not obligatory for the washer to touch the deceased directly. Thus, it would suffice if the deceased was left under a spout or the like while someone who is fit to wash the deceased is present, makes the intention, and says, “*Bismi-Lllāh*” and the water completely covers the body.»

وَيَجْعَلُ فِي الْغَسَلَةِ الْآخِرَةِ كَافُورًا، وَالْمَاءَ الْحَارَّ وَالْأَشْنَانَ، وَالْخِلَالَ يُسْتَعْمَلُ إِذَا احْتِيجَ إِلَيْهِ، وَيَقْصُ شَارِبَهُ وَيُقَلِّمُ أَظْفَارَهُ، وَلَا يُسَرِّحُ شَعْرَهُ.

«It is recommended to use» camphor in the last washing.

Hot water, saltwort [*ashnān*], and a toothpick are used only if necessary. «Otherwise they are offensive.»

«It is recommended» to trim the deceased's hair (including armpit hair) and nails «if they are long. Whatever is removed from the body [such as hair or nails] is kept with the deceased – just as a severed limb would be. It is unlawful to shave the head or pubic region; so is performing a circumcision.»

The deceased's hair is not combed. «Doing so is offensive since it leads to needlessly severing the hair.»

ثُمَّ يَنْشَفُ بِثَوْبٍ.

Then, «it is recommended to» dry the deceased using a garment «as was done with the Prophet ﷺ».

وَيُضَقَّرُ شَعْرُهَا ثَلَاثَةَ قُرُونٍ وَيُسَدَّكَ وَرَاءَهَا.

«It is recommended to» braid a woman's hair in three plaits, and hang it behind her.

وَإِنْ خَرَجَ مِنْهُ شَيْءٌ بَعْدَ سَبْعِ حُشَيِّ بِقُطْنٍ فَإِنْ لَمْ يَسْتَمْسِكْ فِطِينَ حُرٍّ،  
ثُمَّ يَغْسِلُ الْمَحَلَّ وَيُوضَأُ.

If something exits the deceased after seven «washings», the area is stuffed with cotton. If the cotton does not retain it, then the area is stuffed with pure soil. Then, the area is washed and «it is obligatory for» ablution to be made for the deceased.

وَإِنْ خَرَجَ بَعْدَ تَكْفِيئِهِ لَمْ يُعَدِ الْغُسْلَ.

The washing is not repeated if anything exits after shrouding him.  
«There is no harm in the washer saying “*Inqalab yarḥamuka Llāh*” (“He has passed, may Allah be merciful”) and the like.

The deceased should not be washed in a public bathhouse.»

وَمُحْرِمٌ مَيِّتٌ كَحَيٍّ يُغَسَّلُ بِمَاءٍ وَسِدْرٍ وَلَا يُقَرَّبُ طِيبًا وَلَا يُلْبَسُ ذَكَرٌ مَخِيطًا  
وَلَا يُغَطَّى رَأْسُهُ وَلَا وَجْهُهُ أَنْتَى.

A deceased pilgrim «making Hajj or Umrah» is akin to a living pilgrim: he is washed with lote tree «not camphor» and is not brought near fragrances. A male is not dressed in stitched clothing and his head is not covered. A female's face is not covered. «Nothing is taken from their hair or nails.»

«Fragrances are not withheld from a woman [if she passed away] during her divorce waiting period.»

«Rings and the like are removed.»

وَلَا يُغَسَّلُ شَهِيدٌ وَمَقْتُولٌ ظُلْمًا إِلَّا أَنْ يَكُونَ جُنُبًا، وَيُدْفَنُ فِي ثِيَابِهِ بَعْدَ نَزْعِ  
السِّلَاحِ وَالْجُلُودِ عَنْهُ، وَإِنْ سُلِبَتْهَا كُفِّنَ بِغَيْرِهَا، وَلَا يُصَلَّى عَلَيْهِ.

A martyr [*shahid*] or someone unjustly killed is not washed unless he was in a state of sexual impurity [*janābah*] «or unless washing is obligatory, such as from menstruation, lochia, or entering Islam».

He is buried «with his blood unless it is mixed with impurity, in which case he is washed» in his clothes after removing weapons and leather from him.

If he lacks clothing, he is buried in something else.

The martyr is not prayed over.

وَإِنْ سَقَطَ عَنْ دَابَّتِهِ أَوْ وُجِدَ مَيِّتًا وَلَا أَثَرَ بِهِ أَوْ حُمِلَ فَأُكِلَ أَوْ طَالَ بَقَاؤُهُ عُرْفًا  
غُسِّلَ وَصُلِّيَ عَلَيْهِ.

The deceased is washed and prayed over if he fell from his mount «or from a high place without the fall being an act of the enemy», or is found dead without any apparent cause «or impaled himself on his



sword», or he is carried [from the battlefield] and then eats «or drinks, sleeps, speaks, urinates, or sneezes» or he remains living for what is customarily a long time.

وَالسَّقْطُ إِذَا بَلَغَ أَرْبَعَةَ أَشْهُرٍ غُسِّلَ وَصَلِّيَ عَلَيْهِ.

A miscarried baby that is four months or more is washed and prayed over.

«It is recommended to name the child. If its sex is not known, it is given a name fit for both».

وَمَنْ تَعَذَّرَ غُسْلُهُ يُمِّمَ.

Dry ablution is performed when washing is not possible «from lack of water or something else such as burns, leprosy [or other reasons]».

وَعَلَى الْغَاسِلِ سِتْرٌ مَا رَأَاهُ إِنْ لَمْ يَكُنْ حَسَنًا.

«It is obligatory that» the washer conceal any imperfections he sees «on the deceased».

«It is necessary to conceal [these] bad things, not to show good.

We have hope for those who were good, and we fear for those who were evil.

We do not bear witness [that someone is in paradise or the fire] except someone for whom the Prophet ﷺ bore witness.

It is unlawful to assume bad of a Muslim who has the outward appearance of being upright. It is recommended to assume good of Muslims».

## Shrouding the Body

(فصلٌ) يَجِبُ تَكْفِيئُهُ فِي مَالِهِ مُقَدِّمًا عَلَى دَيْنٍ وَغَيْرِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ  
فَعَلَى مَنْ تَلَزَّمَهُ تَفَقُّهُ إِلَّا الزَّوْجَ لَا يَلْزَمُهُ كَفْنُ امْرَأَتِهِ.

It is obligatory to shroud the deceased from his own wealth, and it is given precedence over a debt «even when there is collateral» or any other financial obligations «like a bequest or inheritance».

If the deceased has no wealth, «the cost of the shroud and preparing him for burial» is obligatory from whomever was responsible for his upkeep. However, a husband is not responsible for his wife's shroud.

«Shaykh Taqiya al-Dīn [Ibn Taymiyyah] said that it becomes a personal obligation upon someone who assumes that no one else will [provide the shroud].

If the deceased was traveling with a group, they bury him using his wealth. If he does not have any, they bury him and seek reimbursement from his estate or whomever was required to pay his upkeep – if they intend to seek reimbursement.»

وَيُسْتَحَبُّ تَكْفِيْنُ رَجُلٍ فِي ثَلَاثِ لِفَافٍ بَيْضٍ، تُجَمَّرُ ثُمَّ تُبَسَطُ بَعْضُهَا فَوْقَ  
بَعْضٍ وَيُجْعَلُ الْحَنَوطُ فِيمَا بَيْنَهَا ثُمَّ يُوَضَّعُ عَلَيْهَا مُسْتَلْقِيًا وَيُجْعَلُ مِنْهُ فِي قُطْنٍ  
بَيْنَ الْيَتِيَّةِ وَيُشَدُّ فَوْقَهَا خِرْقَةٌ مَشْقُوقَةُ الطَّرْفِ كَالثَّبَانِ تَجْمَعُ الْيَتِيَّةَ وَمَثَانَتَهُ،  
وَيُجْعَلُ الْبَاقِي عَلَى مَنَافِذِ وَجْهِهِ وَمَوَاضِعِ سُجُودِهِ، وَإِنْ طَيِّبَ كُلُّهُ فَحَسَنٌ،

It is recommended that a man be shrouded in three white «cotton» shrouds. «The one who is best to shroud him is the same one who should wash him.»

The shrouds are steam-scented «i.e., they are steamed after splashing them with rose water or something else so that the scent adheres», then are spread out, one on top of the other, with *ḥanūt* «a

mixture of fragrance prepared especially for the dead, then placed between them (but not on the top-most shroud). Then the deceased is placed on top of the shrouds while on his back. Some of the *hanūt* is put between his buttocks and a rag with its edges ripped like a loincloth is fixed over the *hanūt* to gather his buttocks and testicles. The rest (of the cotton daubed with *hanūt*) is put on the openings of his face (the eyes, ear channels and mouth) and the points of prostration (the knees, hands, forehead, nose, and ends of the toes; and also behind the knees, under the armpits, and in the navel). If the fragrance is put on all of him, is it good.

ثم يَرْدُ طَرَفُ اللَّفَافَةِ الْعُلْيَا عَلَى شِقِّهِ الْأَيْمَنِ وَيُرَدُّ طَرَفُهَا الْآخَرُ مِنْ فَوْقِهِ ثُمَّ  
الثَّانِيَةُ وَالثَّلَاثَةُ كَذَلِكَ، وَيُجْعَلُ أَكْثَرُ الْفَاضِلِ عَلَى رَأْسِهِ ثُمَّ يَعْقِدُهَا.

Then the (left) edge of the uppermost shroud is passed over his right side and the other edge is passed above him (i.e., from above the right edge). Then the second and third shroud are done likewise.

The majority of the excess (material) should be at his head. Then it is tied (so that it does not unfold) and is untied at the grave [site].

وُثِّلَ فِي الْقَبْرِ وَإِنْ كُفِّنَ فِي قَمِيصٍ وَمِئْزَرٍ وَلِفَافَةٍ جَازَ.

It is permissible for the deceased to be shrouded in a shirt [*qamīṣ*], waist-wrapper [*mi'izar*] and a covering [*lifāfah*].

وَتُكَفَّنُ الْمَرْأَةُ فِي خَمْسَةِ أَثَوَابٍ: إِزَارٍ وَخِمَارٍ وَقَمِيصٍ وَلِفَافَتَيْنِ.

A woman is shrouded in five garments: a waist-wrapper [*izār*], head covering [*khimār*], shirt [*qamīṣ*], and two shrouds.

وَالوَاجِبُ ثَوْبٌ يَسْتُرُ جَمِيعَهُ.

The obligation is a single garment covering the entire body.

«[These should be] white cotton garments.»

«A woman is dressed in the waist-wrapper, the shirt, the head covering, and then the two shrouds.»

«A young boy is buried in a shirt. It is permissible to bury him in three shrouds as long his inheritors are legally responsible.

A young girl is buried in a shirt and two shrouds.»

«It is offensive to shroud using wool and hair.

It is unlawful to shroud using leather.

Silk is permissible only when necessary.

If there is only enough material to cover part, the nakedness is covered – just as when the person was alive. And the rest of the body is covered with grass or leaves.

It is unlawful to bury jewelry and clothes other than the burial clothes [*kafn*] since it is a waste of money.»

## Praying Over the Deceased

(فصلٌ) السُّنَّةُ أَنْ يَقُومَ الْإِمَامُ عِنْدَ صَدْرِهِ وَعِنْدَ وَسْطِهَا، وَيُكَبِّرُ أَرْبَعًا يَقْرَأُ فِي الْأُولَى بَعْدَ التَّعَوُّذِ الْفَاتِحَةَ، وَيُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الثَّانِيَةِ كَالْتَّشَهُدِ، وَيَدْعُو فِي الثَّالِثَةِ فَيَقُولُ : «اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا، إِنَّكَ تَعْلَمُ مُنْقَلَبَنَا وَمَثْوَانَا وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنْ آخِيَّتِهِ مِنْ آخِيَةِ عَلَى الْإِسْلَامِ وَالسُّنَّةِ، وَمَنْ تَوَفَّيْتَهُ مِنْ آخِيَّتِهِ عَلَيْهِمَا، اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَأَوْسِعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَفْسِحْ لَهُ فِي قَبْرِهِ وَتَوَرَّ لَهُ فِيهِ».

«The obligation for praying for the deceased falls from the group by a single responsible person performing it. Its performance is recommended in congregation, with at least three rows of congregants.»

It is recommended that the imam stand at a man's chest and at a woman's abdomen.

One makes four sayings of “*Allāhu akbar*.”

After the first, one recites *Al-Fātiḥah* «silently, even at night» after saying “*A‘ūdhu bi-Llāhi...*” «and saying “*Bismi Llāh...*”». After the second, one supplicates upon the Prophet ﷺ as during the *tashahud*. After the third, one says,

*“Allāhumma ghfir li-ḥayyīnā wa mayyitinā wa shāhidinā wa ghā’ibina wa ṣaghīrinā wa kabīrinā wa dhukurinā wa unthānā innaka ta‘lamu munqalibanā wa mathwānā wa anta ‘alā kulli shay’in qadīr.”*

(“O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah, You know our final destiny and abode, and You are capable of all things.”)

*“Allāhumma man ahyatahu minnā fa-ḥyihi ‘alā l-islāmi wa s-sunnati wa man tawwafaytahi minnā fa-tawaffahu ‘alāyhimā, Allāhumma ghfir lahu wa-rḥamhu wa-‘fihu ‘anhu wa-krim nuzulahi wa awsi‘ madkhalahu wa-ghsilhu bi l-mā’i wa th-thalji wa l-baradi wa naqqihu mina dh-dhunūbi wa l-khaṭāyā kamā yunaqqā th-thaubu al-abyaḍu mina d-danas wa-bdilhu dāran khayran min dārihi wa zawjan khayran min zawjihi wa-dkhilhu l-jannat wa-*

*‘dhirhu min ‘adhābi l-qabri wa ‘adhābi n-nār wa-fsaḥ lahu fī qabrihi wa nawwir lahu fīhi.”*

(“O Allah, to whomsoever of us Thou givest life grant him life [as a follower of] Islam and the Sunnah, and whomsoever of us Thou takest in death take him in death as a follower of them both. O Allah, forgive him and grant him mercy. Grant him ease and respite. Make his resting place a noble one, and facilitate his entry. Wash him with water, snow and hail. Purify him from sins and mistakes just as a white garment is cleansed of dirt. Exchange for him a better home than his home [than he had in this life] and a spouse better than his spouse. Grant him entrance to Paradise and protect him from the trials of the grave and the torture of Hell Fire. Make his grave spacious and grant him light while in it.”)

«If the deceased is female the pronoun is made feminine.»

وإن كان صغيرًا قال : «اللهم اجْعَلْهُ ذُخْرًا لِوَالِدَيْهِ، وَقَرِّطًا وَأَجْرًا وَشَفِيعًا مُجَابًا، اللهم ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَأَلْحِقْهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ».

If the deceased is a minor «or reached maturity while insane and the insanity continued», one says,

*“Allāhumma j‘alhu dhukhran li wālidayhi wa farāṭan wa ajran wa shafī‘an mujāban, Allāhumma thaqqil bihi mawāzīnahum wa-‘aẓam bihi ujūrahum wa-lḥiqhu bi-ṣāliḥ salafi l-mu‘minin wa-j‘alhu fī kafālati Ibrāhīma wa-qīhi bi-raḥmatika ‘adhāba l-jahīm”*

(“O Allah, make him a bounty for his parents, a herald to happiness, and an intercessor whose supplication] is answered. O Allah, make him a heavy weight on their scales [of good deeds], and magnify their rewards because of him. Place him with the righteous believers who went before. Entrust him to Ibrāhīm [peace be upon him]. Protect him with Your mercy from the torture of Hell”).

وَيَقِفُ بَعْدَ الرَّابِعَةِ قَلِيلًا وَيُسَلِّمُ وَاحِدَةً عَنْ يَمِينِهِ وَيَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ.

After the fourth [saying of “*Allāhu akbar*”], one stands briefly ›without supplicating, says the *tashahud*, but does not say “*Subḥāna Llāhi...*”› and makes a solitary “*As-salāmu ‘alaykum*” on the right. ›It is permissible...to say a second “*As-salāmu ‘alaykum*” [to the left].›

›It is recommended to remain [standing] until the deceased is lifted.›

›It is recommended to› raise the hands with each saying of “*Allāhu akbar.*”

وَوَاجِبُهَا قِيَامٌ وَتَكْبِيرَاتٌ أَرْبَعٌ وَالْفَاتِحَةُ وَالصَّلَاةُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَعْوَةٌ لِلْمَيِّتِ وَالسَّلَامُ، وَمَنْ فَاتَهُ شَيْءٌ مِنَ التَّكْبِيرِ قَضَاهُ عَلَى صِفَتِهِ.

The obligatory acts of the funeral prayer are:

[1] standing,

[2] the ›four› sayings of “*Allāhu akbar,*”

[3] [reciting] *Al-Fātiḥah*,

[4] praying upon the Prophet ﷺ,

[5] the supplication for the deceased, and,

[6] the closing “*As-salāmu ‘alaykum.*”

«Its preconditions are: the intention being made to perform the prayer over the deceased. It does no harm if one does not know whether the deceased is male or female, or the like. If one does not know, the intention is made to pray over whomever the imam is prayer over.

[Its other preconditions are:]

[1] that the deceased is a Muslim;

[2] has ritual purity;

[3] is free of impurity if possible – he is still prayed over if he is not;

[4] is facing the direction of prayer;

[5] covering one's nakedness; and,

[6] the deceased being present in front.

It is not valid to pray for the deceased while he is being carried or from behind a wall.»

«It is recommended that whoever misses one of the sayings of “*Allāhu akbar*,” make it up in accordance to its description.

«If one says, “*As-salāmu ‘alaykum*” with the imam and does not make up what was missed, the prayer is [still] valid.»

وَمَنْ فَاتَتْهُ الصَّلَاةُ عَلَيْهِ صَلَّى عَلَى الْقَبْرِ. وَعَلَى غَائِبٍ بِالنِّيَّةِ إِلَى شَهْرٍ.

Whoever misses the prayer over the deceased prays at his grave «up to a month after burying him». Someone who is absent «from the area, even if less than the distance for shortening prayers» is prayed over, with intention, for up to one month. «And likewise for someone who drowned, was taken prisoner and the like.»

«If part of a deceased person who has not been prayed over is found, it is treated as if finding the whole person – except for hair, fingernails, toenails, and teeth. Thus, it is washed, shrouded and



prayed over. If the rest is found later, the same thing is done and it is buried next to the rest of the body.»

«The funeral prayer is not performed over someone who has been eaten while still inside the eater's stomach; someone disfigured by fire; and a piece of a person while they are alive.»

ولا يُصَلِّي الإمام على الغالِّ ولا على قاتلِ نفسه، ولا بأس بالصلاة عليه في المسجد.

The «highest» Imam «or the imam of an entire village» neither prays over a thief, nor over someone who «deliberately» committed suicide.

There is no harm in praying over the deceased in the mosque «if safe from being soiled by the body».

## Carrying and Burying the Deceased

(فصلٌ) يُسنُّ التربيعة في حمله ويُباح بين العمودين.

«The obligation to carry and bury the deceased is fulfilled by a non-Muslim or someone else. This is because the intention is of no consequence.»

When carrying him, it is recommended that the carriers cycle through the four supports. «This is done by putting the left front support on one's right shoulder, then moving to the left rear support, then to the right front support on one's left shoulder, and then moving back to the right rear support.»

It is lawful to carry [the deceased with only] two supports.

«If the deceased is a child, there is no harm in carrying him in one's arms.»

«There is no harm in carrying the deceased on an animal when there is a sound reason, such as the grave being distant.»

وَيُسَنُّ الإسْرَاعُ بِهَا وَكَوْنُ الْمَشَاةِ أَمَامَهَا وَالرُّكْبَانِ خَلْفَهَا، وَيُكْرَهُ جُلُوسُ  
تَابِعِهَا حَتَّى تُوَضَعَ.

It is recommended to carry the deceased quickly, to walk ahead of him, and to ride behind him.

It is offensive for anyone following the deceased to sit before he is placed «on the ground for burial, except for someone who is far away».

«It is offensive for anyone who is seated to stand up if the funeral procession comes or passes by; to raise one's voice, even with Quranic recitation; and for a woman to follow the procession.

It is unlawful to follow a funeral procession containing something objectionable [*munkar*] if one is unable to remove it. It is obligatory to follow it if able to remove it.»

وَيُسَجِّى قَبْرُ امْرَأَةٍ فَقَطْ.

Only a woman's grave is shrouded. «It is recommended. It is offensive to do so for men when there is no excuse.»

وَاللَّحْدُ أَفْضَلُ مِنَ الشَّقِّ.

A grave with a niche carved out in the direction of prayer [*lahd*] is better than a ditch-grave [*shaqq*].

«It is offensive to place anything in the grave made of wood or touched by fire. It is offensive to bury the deceased inside a casket.

It is recommended to widen and deepen the grave without there being any specific limit. Whatever holds back predators and the smell suffices.

Whoever dies on a boat with no possibility of being buried is laid to rest in the sea just as someone is interred into a grave. It is done

after washing, shrouding and praying over him, and after weighting him down with something [so that his body sinks].»

ويقولُ مُدْخِلُهُ «بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ» وَيَضَعُهُ فِي لَحْدِهِ عَلَى شِقِّهِ الْأَيْمَنِ مُسْتَقْبِلَ الْقِبْلَةِ.

«It is recommended that» the person who places him into the grave says,

“*Bismi Llāhi ‘alā millati rasūli Llāh* ﷺ”

(“In the name of Allah, and upon the religion of the Messenger of Allah ﷺ”),

and places him in the niche. «It is obligatory that he be placed on his right side facing the direction of prayer.

وَيُرْفَعُ الْقَبْرُ عَنِ الْأَرْضِ قَدْرَ شِبْرٍ مُسْتَنَمًّا.

The grave is raised one hand-span above the ground with a rounded top [i.e. mound of dirt]. «However, if the deceased is buried in an enemy land [*Dār al-Ḥarb*] and it is too difficult to move him, it is better to make the grave level to the ground to conceal it.»

وَيُكْرَهُ تَجْصِيصُهُ وَالْبِنَاءُ وَالْكِتَابَةُ وَالْجُلُوسُ وَالْوِطْءُ عَلَيْهِ وَالْإِتِّكَاءُ إِلَيْهِ.

It is offensive to plaster the grave, to decorate it, to perfume it [as doing so is an innovation], to build over it «whether connected [to the grave] or not», to write on it, sit on it, walk over it, or lean on it.

«It is better to bury the deceased in vacant areas outside the city [*ṣaḥrāʾ*].»

«When visiting graves, it is offensive to speak about worldly affairs, to wear sandals – unless out of fear of impurity or thorns – to smile, and to laugh – which is even more offensive.

It is unlawful to illuminate graves, to build mosques over or between them, and to relieve oneself over or between them.»

وَيَحْرُمُ فِيهِ دَفْنُ اثْنَيْنِ فَأَكْثَرَ إِلَّا لِمُضْرُورَةٍ، وَيُجْعَلُ بَيْنَ كُلِّ اثْنَيْنِ حَاجِزٌ مِنْ تَرَابٍ.

It is unlawful to bury two or more «together, or one after the other before the first has decomposed [...] If a grave is dug and bones are found, they are reinterred and the new grave is dug elsewhere» except when it is essential «such as the dead being many, a shortage of grave diggers, or fear that the bodies will rot [...] The most righteous person is [buried] closest to the direction of prayer».

A barrier of dirt is put between each pair of bodies «so it becomes as if each one was in a separate grave».

«It is offensive to bury the dead when the sun is rising, at its zenith, or while it is setting.

It is permissible to bury at night.

It is recommended to [bury] relatives together in a single plot so they are easier to visit.

It is recommended for the grave to be near martyrs and the righteous so that the deceased benefit from their proximity...

If a non-Muslim subject of the Islamic state [*dhimmī*] dies while pregnant with a Muslim's child, she is buried by herself [apart from the Muslims and her coreligionists] if possible. If this is not possible, she is buried with the Muslims, placed on her left side with her back to the direction of prayer [so her child is closer to it].»

ولا تُكرهُ القراءةُ على القبرِ.

It is not offensive to recite Quran at the [Muslim's] grave.

وَأَيُّ قُرْبَةٍ فَعَلَهَا وَجَعَلَ ثَوَابَهَا لِمَيِّتٍ مُسْلِمٍ أَوْ حَيٍّ نَفَعَهُ ذَلِكَ.

Any pious act [*qurbah*] «e.g., supplication, seeking forgiveness, prayer, fasting, pilgrimage, recitation, and others» performed «by a Muslim» with the reward donated to someone deceased or living Muslim benefits that person.

«Imam Aḥmad said that every pious action reaches the deceased because of the transmitted texts concerning it. Al-Majd [Ibn Taymiyyah's grandfather] and others mentioned it – even if one donates it to the Prophet ﷺ it is permissible and the reward reaches him.»

وَسُنَّ أَنْ يُصَلَّحَ لِأَهْلِ الْمَيِّتِ طَعَامٌ وَيُبْعَثَ بِهِ إِلَيْهِمْ، وَيُكْرَهُ لَهُمْ فِعْلُهُ  
لِلنَّاسِ.

It is recommended to make food for the family of the deceased and bring it to them «for three days». It is offensive for the family of the deceased to do it for others.

«It is offensive to slaughter at graves and to eat from it. Giving charity at graves has the same implications, is something not previously done [*muḥdath*] and contains an element of showing off.»

## Visiting Graves

(فصلٌ) تُسَنُّ زِيَارَةُ الْقُبُورِ إِلَّا لِنِسَاءٍ وَأَنْ يَقُولَ إِذَا زَارَهَا أَوْ مَرَّ بِهَا: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لِلْآحِقُونَ، يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُمْ، وَلَا تَقْتِنَّا بَعْدَهُمْ، وَاعْفُ رَنَا وَلَهُمْ».

It is a Prophetic norm [*sunnah*] to visit graves ‹and Imam al-Nawawī conveys consensus concerning this... It is recommended that a visitor stand in front [of the grave] and close by it, just as when visiting the deceased while alive›, except for women. ‹It is offensive for women to visit graves other than those of the Prophet ﷺ and his two Companions [Abu Bakr and ‘Umar, may Allah be well pleased with them].›

It is recommended when one visits or passes by graves to say,

*“As-salāmu ‘alaykum dāra qaumin mu’minīn wa innā in shā Allāhu bikum lāhiqūn, yarḥami Llāhu l-mustaqdimīn minkum wa l-muta’akhirīn, nas’ali Llāha lana wa lakuma l-‘āfiyata, Allāhumma lā taḥrimnā ajrahum wa lā taftinā ba’dahum wa-ghfir lanā wa lahum.”*

(“Peace be upon you, inhabitants of the dwellings who are of the community of the believers. If Allah wills we shall join you. May Allah grant mercy to those of you who hasten forward and those of you who lag behind. We ask Allah for ourselves and for you for a respite. O Allah, do not deprive us of his reward, nor afflict us after him. [O Allah,] grant us and him forgiveness”).

‹The dead hear speech and know their visitors on Fridays after dawn before the sun rises. [Sheikh ‘Abd al-Qādir al-Jaylānī] says in *Al-Ghunyah* that they always know of their visitors, but that time is emphasized.

It is permissible to visit a non-Muslim’s grave.›

وُتُسَنُّ تَعْزِيَةُ الْمُصَابِ بِالْمَيِّتِ.

It is recommended to visit and console anyone touched by the death. «Even a youngster, before burial and after, but not after three days.

When the deceased is a Muslim one says,

*“A‘ẓam Allāhu ajraka wa aḥsana ‘azā’aka wa ghafara li mayyitik”*

(“May Allah greaten your reward, perfect your consolation, and forgive your deceased”).

When the deceased is a non-Muslim, one says,

*“A‘ẓam Allāhu ajraka wa aḥsana ‘azā’aka”*

(“May Allah greaten your reward, and perfect your consolation”).

It is unlawful to given condolences to a non-Muslim.

It is offensive to repeat condolences.

The person who was given condolences replies to consolations with,

*“Istajāba Allāhu du‘ā’aka wa raḥḥimnā wa iyyāka”*

(“May Allah answer your supplication, and grant us both mercy”).

If the condolences are sent in written form, one replies to the messenger verbally.﴾

وَيَجُوزُ الْبَكَاءُ عَلَى الْمَيِّتِ.

It is permissible to cry over the deceased.



«But it is recommended to have patience, to be satisfied [*al-riḍā*] [with what has happened] and to say,

*“Innā li-Llāhi wa innā ilayhi rāji‘ūn, Allāhumma ājirni fī muṣibatī wa khluf li khayran minhā”*

(“Verily we belong to Allah and unto Him will we return. O Allah, reward me for my difficulty and give me something better than it”).»

وَيَحْرُمُ النَّدْبُ وَالنِّيَاحَةُ وَشَقُّ الثَّوبِ وَلَطْمُ الْخَدِّ وَنَحْوُهُ.

It is unlawful to eulogize «i.e., to mournfully extol the good characteristics of the deceased», to wail, to tear one’s clothing, to strike one’s cheeks, «to pull one’s hair out, to blacken one’s face [with dirt], to scratch one’s face», and the like.

[1.](#) I have translated “*wafāt*” according to the source text that backs this ruling. And Allah knows best.

[2.](#) There seems to be a slight difference here with *Nayl al-ma’ārib*.

## 4 ZAKAT

### كتابُ الزكاة

تَجِبُ بِشُرُوطٍ خَمْسَةٍ: حُرِّيَّةٌ، وَإِسْلَامٌ، وَمِلْكٌ نِصَابٍ، وَاسْتِقْرَارُهُ، وَمُضِيُّ  
الْحَوْلِ فِي غَيْرِ الْمُعَشَّرِ، إِلَّا نِتَاجَ السَّائِمَةِ، وَرِبْحَ التِّجَارَةِ وَلَوْ لَمْ يَبْلُغْ نِصَابًا،  
فَإِنَّ حَوْلَهُمَا حَوْلُ أَصْلِهِمَا إِنْ كَانَ نِصَابًا، وَإِلَّا فَمِنْ كَمَالِهِ.

There are five preconditions for zakat being obligatory «from livestock, anything extracted from the ground, gold and silver [*naqd*], and trade goods».

«The first condition is» being free. «Zakat is obligatory on a partially freed slave in proportion to his freedom.»

«The second condition is» being a Muslim. «Zakat is not obligatory on individuals who have never been Muslim or who are apostates, and it is not made up if they enter Islam.»

«The third condition is» possessing the minimum amount [*niṣāb*] «even if a minor or insane». «No zakat is owed if one owns less than the minimal amount, unless one owns a treasure [*rikāz*].»

«The fourth condition is» ownership [of the wealth] being established [*istiqrāruhu*].

«The fifth condition is» having possessed it for the duration of one lunar year [*ḥawl*] for things from which tenths are not owed [*al-muʿashshar*] «i.e., grains, fruit, things taken from the ground, and honey». An exception to this is the offspring of livestock whose source of food is grazing, and that are traded for profit – even if the number of offspring or the amount of profit do not reach the minimum amount. This is because their duration is [the same as] the duration of the original inventory if it had reached the minimum

amount. If the original inventory had not reached the minimal amount, the duration «for the entire amount» begins from the time the minimum amount was completed.

«Thus, if one owns 35 sheep and they have offspring little by little, the duration would begin once the total number of sheep reaches 40.

Similarly, if one owns 18 *mithqāls* [76.23 grams or 2.6892 ounces of gold] and profits little by little, the duration begins once it reaches 20 *mithqāls* [84.7 grams or 2.988 ounces].

An heir does not continue the duration of the person he inherited from. Rather, the [inherited] amount is combined with a minimum amount [*niṣāb*] the heir already possesses of the same type of wealth or whatever takes its ruling. Then, zakat is taken from each one [the inherited wealth and the prior wealth] when the duration completes.»

وَمَنْ كَانَ لَهُ دَيْنٌ أَوْ حَقٌّ مِنْ صَدَاقٍ وَغَيْرِهِ عَلَى مَلِيٍّ أَوْ غَيْرِهِ أَذَى زَكَاتَهُ إِذَا قَبِضَهُ لِمَا مَضَى.

Whoever is owed money or a right such as a dowry or the like «e.g., the price of a sold good or investment money» by someone who is able to fulfill it or anyone else «e.g., someone unable to pay»: when he takes possession of what he is owed, he pays zakat for what has passed. «This is because he is capable of taking possession of and benefiting from it.

It is the same whether or not his intention for letting it remain owed to him was to flee from zakat, and even if the amount obtained was less than the minimum amount for zakat...»

وَلَا زَكَاةَ فِي مَالٍ مَنْ عَلَيْهِ دَيْنٌ يَنْقُصُ النِّصَابَ، وَلَوْ كَانَ الْمَالُ ظَاهِرًا، وَكَفَّارَةً كَدَيْنٍ.

Zakat is not owed from the wealth of someone whose debt brings it below the minimum amount – even if the property «subject to zakat» is visible «e.g., livestock, grains, and fruit».

An expiation [*kaffārah*] is the same as a debt. «So are general oaths, zakat, owing Hajj and the like. This is because they have to be made up, so they resemble a debt owed to a human being.»

«The duration begins when the expiation is absolved.»

وإن مَلَكَ نِصَابًا صَغِيرًا انْعَقَدَ حَوْلُهُ حِينَ مَلَكَه.

If one takes ownership of a minimum amount [*niṣāb*] of immature livestock, the duration begins with ownership.

«However, if the livestock has only been fed milk, the zakat would not be obligatory because of the absence of grazing.»

وإن تَقَصَّ النِّصَابَ فِي بَعْضِ الْحَوْلِ أَوْ بَاعَهُ أَوْ أَبْدَلَهُ بِغَيْرِ جِنْسِيهِ لَا فِرَارًا مِنَ الزَّكَاةِ انْقَطَعَ الْحَوْلُ، وَإِنْ أَبْدَلَهُ بِجِنْسِيهِ بَتَى عَلَى حَوْلِهِ.

The duration is interrupted when the minimal amount decreases during part of the duration. «This is because the condition is absent. But a small decrease is overlooked for currency and trade goods, such as one or two grains.»

[The duration is also interrupted when] one sells it «even when the right of return is stipulated» or exchanges it for something of another type, while not seeking to avoid paying zakat. «And so the duration begins again.

But the duration is not interrupted when gold is exchanged for silver or vice versa, since they resemble a single type. The zakat is taken out of whatever is in one's possession when it becomes obligatory.

If trade goods are bought with or sold for money and it is one's intention to flee from zakat, the zakat would not be dropped. This is because this [transaction] was done with the intention of dropping someone else's just due, so it is not dropped – just like divorce during terminal illness [does not dissolve a marriage].

If the person claims that he was not avoiding paying zakat and there is corroborating evidence [indicating that he *did* do it to avoid zakat], the evidence is used; otherwise he is taken at his word.›

If he exchanges something for the same type ‹like 40 sheep for 40 or more sheep›, it builds on the [previous] duration. ‹The addition follows the original property in its duration, the same as offspring. Thus, if he exchanged 100 sheep for 200 he would have to give 2 sheep when the duration on the 100 sheep passes. But the duration is interrupted if he exchanges it for less than the minimal amount.›

وَتَجِبُ الزَّكَاةُ فِي عَيْنِ الْمَالِ وَلِهَا تَعَلُّقٌ بِالذِّمَّةِ.

The zakat is obligatory from the same [type of] property ‹so the owner may extract the zakat from other lots of the same type. Any growth after the zakat became obligatory belongs to him. If he destroys the property for which zakat is owed, he is required to pay its obligation. It is permissible for him to make transactions with property for which zakat is owed, such as through buying. Because of this [the author] said:› the zakat is associated with the individual's personal debt [*dhimmah*].

وَلَا يُعْتَبَرُ فِي وُجُوبِهَا إِمَّاكَ الْأَدَاءِ وَلَا بَقَاءُ الْمَالِ.

Having the opportunity to pay is not a factor for zakat being obligatory. ‹It is the same with all acts of worship: fasting is obligatory for the sick and for menstruating women; prayer is

obligatory for those unconscious or asleep. Thus, zakat can become obligatory from a debt and money that is not present and the like – as was previously stated. However, it does not become necessary for him to extract the zakat before the property comes into his possession.»

The continued existence of the property is not a factor for zakat being obligatory.

«Zakat is not dropped because the property has become destroyed, whether or not by negligence. It is the same with a debt owed to specific human beings. An exception to this is crops or fruit that were destroyed by a calamity before harvest or reaping.»

وَالزَّكَاةُ كَالدَّيْنِ فِي التَّرَكَةِ.

Zakat is like a debt against the inheritance. «If the money is limited and the deceased owes [both] zakat and a debt that has collateral, the debt with collateral is given precedence. Otherwise, the two [debts] are divided equally.»

## Zakat on Livestock

بَابُ زَكَاةِ بَهِيمَةِ الْأَنْعَامِ

تَحِبُّ فِي إِبِلٍ وَبَقَرٍ وَغَنَمٍ إِذَا كَانَتْ سَائِمَةً الْحَوْلَ أَوْ أَكْثَرَهُ.

Zakat for camels, cows «domesticated and wild, buffalo [*jawāmis*]» and sheep «[including] domesticated and wild goats» is obligatory if they «are for milk and reproduction but not for labor, and if they» graze «from wild herbage» the whole lunar year or most of it.

«Zakat is not obligatory on animals that are fed. Neither is the zakat obligatory on them if the food that they eat is bought for them,

or if the wild herbage that they eat is gathered for them.﴾

فَيَجِبُ فِي خَمْسٍ وَعَشْرِينَ مِنَ الْإِبِلِ بَنْتُ مَخَاضٍ، وَفِي مَا دُونَهَا فِي كُلِّ  
خَمْسٍ شَاةٌ، وَفِي سِتٍّ وَثَلَاثِينَ بَنْتُ لَبُونٍ، وَفِي سِتٍّ وَأَرْبَعِينَ حُقَّةٌ، وَفِي  
إِحْدَى وَسِتِّينَ جَذَعَةٌ، وَفِي سِتٍّ وَسَبْعِينَ بَنْتُ لَبُونٍ، وَفِي إِحْدَى وَتِسْعِينَ  
حُقَّتَانِ، فَإِذَا زَادَتْ عَلَى مِائَةٍ وَعَشْرِينَ وَاحِدَةً فَثَلَاثُ بَنَاتِ لَبُونٍ، ثُمَّ فِي كُلِّ  
أَرْبَعِينَ بَنْتُ لَبُونٍ، وَفِي كُلِّ خَمْسِينَ حُقَّةٌ.

The obligatory [zakat amount] for camels is:

- for twenty-five camels: one *bint makhād* «a one-year-old female camel»;
- for less than twenty-five [camels]: one sheep is owed for every five camels;
- for thirty-six: one *bint labūn* «a two-year old female camel»;
- for forty-six: one *hiqqah* «a three-year old female camel»;
- for sixty-one: one *jadha‘ah* «a four-year old female camel»;
- for seventy-six: two *bint labūns*;
- for ninety-one: two *hiqqahs*; and,
- for one-hundred and twenty-one: three *bint labūns*.

Then:

- for every forty: one *bint labūn*; and,
- for every fifty: one *hiqqah*.

﴿So:

- for one-hundred and thirty: one *hiqqah* and two *bint labūns*;
- for one-hundred and forty: two *hiqqahs* and one *bint labūn*;
- for one-hundred and fifty: three *hiqqahs*;
- for one-hundred and sixty: four *bint labūns*;
- for one-hundred and seventy: one *hiqqah* and three *bint labūns*.

If it reaches two-hundred, he chooses between four *hiqqahs* and five *bint labūns*.

Whoever is obligated to give a *bint labūn*, for example, but does not have one or it is defective, is entitled to give a *bint makhād* instead and compensate the difference, or give a *hiqqah* and take compensation for the difference. The compensation is two sheep or twenty *dirhams* [59.5 grams or 2.09 ounces ]. One sheep and ten *dirhams* suffice.

The guardian of someone suspended from engaging in transactions must pay the minimum adequate amount.

This compensation is only for camels.›

## Cattle

(فصلٌ) وَيَجِبُ فِي ثَلَاثِينَ مِنَ الْبَقَرِ تَبِيعٌ أَوْ تَبِيعَةٌ، وَفِي أَرْبَعِينَ مُسِنَّةٌ، ثُمَّ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ، وَفِي كُلِّ أَرْبَعِينَ مُسِنَّةٌ.

The obligatory [zakat amount] for cattle is:

- for thirty head: one *tabīʿ* or *tabīʿah* «a one-year male or female calf; and,
- for forty head: a *musinnah* «a two-year old female cow; a two-year old male or two *tabīʿs* do not suffice».

Then:

- for every thirty: one *tabīʿah*; and,
- for every forty: one *musinnah*.

«If the number of cattle reaches a number where the two portions apply, he chooses between them, such as one-hundred and twenty.»

وَيُجْزَى الذَّكَرُ هُنَا، وَابْنُ لَبُونٍ مَكَانَ بَنَاتٍ مَخَاضِيٍّ، وَإِذَا كَانَ النَّصَابُ كُلُّهُ ذُكُورًا.



Here, a male suffices ‹a *tabī* for 30 cows›.

A two-year old male camel [*ibn labūn*]; ‹and a three-year-old male camel [*hiqq*] and a four-year old male camel [*jadh*› suffices the place of a one-year-old [female] camel [*bint makhāḍ*] ‹in its absence›.

A male suffices if the minimum amount [*niṣāb*] are all males ‹whether they are camels, cows or sheep›.

## Sheep and Goats

(فصلٌ) وَيَجِبُ فِي أَرْبَعِينَ مِنَ الْغَنَمِ شَاةٌ، وَفِي مِائَةٍ وَاحِدَةٍ وَعِشْرِينَ شَاتَانِ، وَفِي مِائَتَيْنِ وَوَاحِدَةٍ ثَلَاثُ شِيَاهٍ، ثُمَّ فِي كُلِّ مِائَةٍ شَاةٌ..

The obligatory [zakat amount] for goats and sheep is:

- for forty sheep ‹whether sheep or goats›: one sheep;
- for one-hundred and twenty-one: two sheep; and,
- for two-hundred and one: three sheep.

Then:

- for every one-hundred: one sheep.

وَالْخُلْطَةُ تُصَيِّرُ الْمَالَيْنِ كَالوَاحِدِ.

Mixing makes two properties like one. ‹This is if there is a minimum amount [*niṣāb*] of livestock, and the two owners are eligible for its obligation. It applies whether it is a mixing of entities such that one owns half or the like, or one's livestock is distinguishable but they share a stable or pen where they are milked, a male set aside for breeding, or the pasture upon which they roam and graze›.

## Zakat on Crops

### بَابُ زَكَاةِ الْحَبُوبِ وَالثَمَارِ

تَجِبُ فِي الْحَبُوبِ كُلِّهَا وَلَوْ لَمْ تَكُنْ قُوتًا، وَفِي كُلِّ ثَمَرٍ يُكَالُ وَيُدَّخَرُ كَتَمَرٍ  
وَزَبِيبٍ.

Zakat is obligatory on all grains – even if they are not foodstuffs [qūt], «all seeds,» and all fruit that is measured and stored, such as dates and raisins «and almonds, filberts and hazelnuts».

«It is not obligatory on any other fruits, vegetables, legumes or herbs, [...] It is obligatory on tree leaves that are sought out [...] because they are measured and stored.»

وَيُعْتَبَرُ بُلُوغُ نَصَابٍ قَدْرُهُ أَلْفٌ وَسِتُّمِائَةٌ رَطْلٍ عِرَاقِيٍّ.

In order for zakat to be obligatory, the crop must reach the minimum amount «after removing the grains from the husk or drying them» of 1,600 *ritl Baghdādī* [approximately 618.6 kilograms or 1,363.8 pounds].

وَيُضَمُّ ثَمَرَةُ الْعَامِ الْوَاحِدَةِ بَعْضُهَا إِلَى بَعْضٍ فِي تَكْمِيلِ النَّصَابِ، لَا جِنْسٌ  
إِلَى آخَرَ.

Fruit «and crops» «of the same type» from a single lunar year are combined together «even if it is a crop with a bi-annual yield» to complete the minimum amount «and likewise if one crop became fit before the other».

But different types are not combined together. «So, raisins and dates are not combined to complete the minimal amount, just as

with livestock.﴾

وَيُعْتَبَرُ أَنْ يَكُونَ النِّصَابُ مَمْلُوكًا لَهُ وَقَدْ وُجِبَ الزَّكَاةُ، فَلَا تَحِبُّ فِيهَا  
يَكْتَسِبُهُ اللَّقَاطُ أَوْ يَأْخُذُهُ بِحَصَادِهِ، وَلَا فِيهَا يَجْتَنِيهِ مِنَ الْمُبَاحِ كَالْبَطْمِ وَالزَّعْبَلِ  
وَبِزْرِ قَطُونَا وَلَوْ تَبَّتْ فِي أَرْضِهِ.

What is considered is that the minimum amount is one's property at the time that zakat becomes obligatory «which is when it becomes apparent that the crop is sound».

Thus, zakat is not owed from the grain that scavengers [*laqqāt*] acquire or harvesters [*ḥaṣād*] receive as wages. «And neither is it owed from whatever one takes ownership of by buying, inheriting, or some other means, after the crop appears to be sound.»

[Neither is zakat owed] from harvesting something unplanted [*mubāḥ*] (e.g., terebinth [*batm*], mountain wheat, or cotton-seed) even if it grows on his land.

## The Amount Due

(فصلٌ) يَحِبُّ عُشْرٌ فِيْمَا سُقِيَ بِلا مُؤْتَةٍ، وَنِصْفُهُ مَعَهَا وَثَلَاثَةُ أَرْبَاعِهِ بِهِمَا،  
فَإِنْ تَقَاوَتَا فَبِأَكْثَرِهِمَا تَفْعًا، وَمَعَ الْجَهْلِ الْعُشْرُ.

The obligatory [zakat] amount is one-tenth of what is irrigated effortlessly, half of that [one-twentieth] when there is effort «e.g., a cow-drawn water wheel, a water wheel used to irrigate», and three-quarters of it [i.e.,  $\frac{3}{4}$  of  $\frac{1}{10}$  = 0.075] is owed when there is both.

If the amounts are unequal, then whichever was the most beneficial. When it is not known, one-tenth is used.

وَإِذَا اشْتَدَّ الْحَبُّ وَبَدَأَ صَلَاحُ الثَّمَرِ وَجَبَتِ الزَّكَاةُ، وَلَا يَسْتَقَرُّ الْوُجُوبُ إِلَّا بِجَعْلِهَا فِي الْبَيْدَرِ، فَإِنْ تَلَفَتْ قَبْلَهُ بِغَيْرِ تَعَدٍّ مِنْهُ سَقَطَتْ،

Zakat becomes obligatory when grains become firm and fruit appears to be sound [*ṣalāḥ*].

The obligation is not established unless the crop is placed on the threshing floor [*baydar*]. If it perishes beforehand without maliciousness (or negligence), the zakat is dropped.

وَيَجِبُ الْعُشْرُ عَلَى مُسْتَأْجِرِ الْأَرْضِ دُونَ مَالِكِهَا.

The tenth is obligatory for the land's renter [the lessee] (not its owner [the lessor]).

وَإِذَا أَخَذَ مِنْ مُلْكِهِ أَوْ مَوَاتٍ مِنَ الْعَسَلِ مِائَةً وَسِتِّينَ رَطْلًا عِرَاقِيًّا فِيهِ عُشْرُهُ.

If one takes one-hundred and sixty Irāqī *ritls* [60.98 kilograms or 134.44 pounds] of honey from his own property or from abandoned lands, one-tenth is owed on the honey.

«One-quarter of a tenth is owed from mined gold or silver when it reaches the minimum amount.

One-quarter of a tenth is owed from everything else extracted from the ground if it reaches the minimum amount... and if the person for whom it is extracted is someone for whom it is obligatory to pay zakat.»

وَالرِّكَازُ مَا وَجَدَ مِنْ دَفْنِ الْجَاهِلِيَّةِ، فِيهِ الْخُمْسُ فِي قَلِيلِهِ وَكَثِيرِهِ.

Treasure [*rikāz*] is anything found that is pre-Islamic and buried. One-fifth of it is owed from it [for zakat], whether small or large

amounts.

«The remainder goes to the person who found it, even if he was hired for another task.»

## Zakat on Gold, Silver and Other Money

### بَابُ زَكَاةِ النَّقْدَيْنِ

يَجِبُ فِي الذَّهَبِ إِذَا بَلَغَ عَشْرِينَ مِثْقَالًا، وَفِي الْفِضَّةِ إِذَا بَلَغَتْ مِائَتِي  
دِرْهَمٍ رُبْعُ الْعُشْرِ مِنْهُمَا.

One-quarter of one-tenth [2.5%] is obligatory from gold when it reaches twenty *mithqāls* [ $20 \times 4.235$  grams [0.14939 ounces] = 84.7 grams or 2.988 ounces], and from silver when it reaches two-hundred *dirhams* [ $200 \times 2.9645$  grams [0.1046 ounces] = 592.9 grams or 20.914 ounces].

وَيُضَمُّ الذَّهَبُ إِلَى الْفِضَّةِ فِي تَكْمِيلِ النَّصَابِ، وَتُضَمُّ قِيَمَةُ الْعُرُوضِ إِلَى كُلِّ  
مِنْهَا.

Gold is combined with silver to complete the minimum amount. «Thus, if someone owns ten *mithqāls* [of gold - 42.35 grams or 1.4939 ounces] and one-hundred *dirhams* [of silver – 296.4 grams or 10.455 ounces], each one of them is half of the minimal amount. So, their combination completes the minimal amount. It suffices to extract the zakat amount of [either] one of them from the other, since their purposes and zakat match [...] There is no distinction between that which is present and that which is lent out.»

The value of trade goods is combined with both of them «e.g., someone who has ten *mithqāls* [of gold] and the value of his trade-goods are the same [ten *mithqāls*].»

«If one has gold, silver and trade goods, they are all combined together in order to complete the minimal amount.»

وَيُبَاحُ لِلذَّكَرِ مِنَ الْفِضَّةِ الْخَاتَمُ وَقَبِيعَةُ السِّيفِ وَحِلْيَةُ الْمِنْطَقَةِ وَنَحْوُهُ، وَمِنَ  
الذَّهَبِ قَبِيعَةُ السِّيفِ وَمَا دَعَتْ إِلَيْهِ ضَرُورَةٌ كَأَنْفٍ وَنَحْوِهِ.

Men are permitted to wear a silver ring. «It is best to wear it on his left hand, and it is offensive to wear it on the index or middle fingers. It is offensive to write anything on it mentioning Allah, whether Quran or something else.»

«Men are also permitted [to use silver]» for the pommel of a sword, to decorate a leather waist belt, and the like.

They may also use gold for the pommel of their sword, and whatever necessity calls for – like a prosthetic nose, and the like.

وَيُبَاحُ لِلنِّسَاءِ مِنَ الذَّهَبِ وَالْفِضَّةِ مَا جَرَتْ عَادَتُهُنَّ بَلْبُسِهِ وَلَوْ كَثُرَ.

Women are permitted to wear gold and silver in whatever manner or quantity they are accustomed to – even large amounts.

«It is permissible for men and women to adorn themselves with gems and the like.

It is offensive for men and women to wear rings made of iron, brass, copper and lead.»

وَلَا زَكَاةَ فِي حُلِيِّهِمَا الْمُعَدَّ لِلْإِسْتِعْمَالِ أَوِ الْعَارِيَّةِ، وَإِنْ أُعِدَّ لِلْكَرَى أَوِ النِّفْقَةِ  
أَوْ كَانَ مُحَرَّمًا فَفِيهِ الزَّكَاةُ.

Zakat is not required from men and women's jewelry that is ready to be used or is lent out «provided the lending is not an attempt to avoid zakat».

If the jewelry is ready to be rented or spent, or if it is unlawful, zakat is owed on it «if it reaches the minimum [*niṣāb*] amount».

«If it is allocated for trade, zakat is owed from its value.»

## Zakat on Trade Goods

### بَابُ زَكَاةِ الْعُرُوضِ

إِذَا مَلَكَهَا بِفِعْلِهِ بِنِيَّةِ التَّجَارَةِ وَبَلَغَتْ قِيمَتُهَا نِصَابًا زَكَّى قِيمَتَهَا، فَإِنْ مَلَكَهَا بِإِثْمٍ أَوْ بِفِعْلِهِ بِغَيْرِ نِيَّةِ التَّجَارَةِ ثُمَّ نَوَاهَا لَمْ تَصِرْ لَهَا.

When one assumes ownership of trade goods through one's own actions «e.g., through buying them, marriage, his wife asking for a separation, accepting a gift or bequest, or returning an item» with the intent to use them for trade and the value of the goods reaches the minimum amount «for gold or silver», zakat is owed from their value «and paying zakat from the goods themselves does not suffice».

If ownership is through inheritance or one's own actions but without the intent to trade, and one then intends to use them for trade: they do not become for trade [until one actually sells them].

وَتَقَوْمُ عِنْدَ الْحَوْلِ بِالْأَحْظِ لِلْفُقَرَاءِ مِنْ عَيْنٍ أَوْ وَرَقٍ، وَلَا يُعْتَبَرُ مَا اشْتُرِيَ بِهِ.

The value «of trade goods» is assessed upon «completion of» the lunar year in accordance to whatever is of greater value to the poor: gold or silver.

«If their value reaches the minimum amount of one type of currency but not the other, the one that reaches the minimum is taken under consideration.»

The «type and quantity» of trade goods that one originally bought is of no consideration.

«The value of gold and silver implements [i.e., tools, utensils] is also of no consideration.»

وإن اشْتَرَى عَرَضًا بِنِصَابٍ مِنْ أَثْمَانٍ أَوْ عُرُوضٍ بَنَى عَلَى حَوْلِهِ، وَإِنْ اشْتَرَاهُ بِسَائِمَةٍ لَمْ يَبْنِ.

If one buys trade goods with money or trade goods that equal or exceed the minimum amount for zakat [*niṣāb*], their duration continues. But if one buys the trade goods with grazing livestock «that equal the minimum amount for zakat [*niṣāb*]», the duration «of the livestock» does not continue «because of their differing in the minimum amount of what is owed».

## Zakat Al-Fiṭr

بَابُ زَكَاةِ الْفِطْرِ

تَحِبُّ عَلَى كُلِّ مُسْلِمٍ فَضْلَ لَهُ يَوْمَ الْعِيدِ وَلَيْلَتَهُ صَاعٌ عَنْ قُوَّتِهِ وَقُوَّتِ عِيَالِهِ وَحَوَائِجِهِ الْأَصْلِيَّةِ.

The *Zakāt al-Fiṭr* alms are obligatory for every Muslim who, on the day of Eid, possesses one ṣāʿ [2.04 liters or 2.15 quarts] in excess of one's provisions, his dependents' provisions, and his basic needs «for oneself and his dependents, including: housing, slaves, pack animals, work clothes and the like».

«Possessing a minimal amount for zakat [*niṣāb*] is not of consideration for it to be obligatory.»

وَلَا يَمْنَعُهَا الدِّينُ إِلَّا بَطْلِيَّهَ.



Debt does not relieve one's obligation unless ‹the debt› is demanded from him.

فَيُخْرِجُ عَنْ نَفْسِهِ، وَعَنْ مُسْلِمٍ يَمُوتُهُ وَلَوْ شَهْرَ رَمَضَانَ.

One pays *Zakāt al-Fiṭr* on behalf of oneself and any Muslim one supports – even if he only supports them during the month of Ramadan.

فَإِنْ عَجَزَ عَنِ الْبَعْضِ بَدَأَ بِنَفْسِهِ فَامْرَأَتَهُ فَرَقِيقَهُ فَأُمُّهُ فَأَبِيهِ فَوَلَدِهِ فَأَقْرَبَ فِي مِيرَاثٍ.

If one is only capable of paying a portion [of *Zakāt al-Fiṭr*], he pays for himself, then his wife, slave, mother, father, son, and then whoever is the closest with respect to inheritance. ‹If two or more [of his family] are equal [in the right to inheritance] and there is only one *ṣāʿ* in excess, lots are drawn.›

وَالْعَبْدُ بَيْنَ شُرَكَاءَ عَلَيْهِمْ صَاعٌ.

When a slave is owned by partners, the [slave's obligatory] *ṣāʿ* is divided [between them] ‹according to their share of ownership›.

‹It is the same for someone who is free and more than one person are required to support him.›

وَيُسْتَحَبُّ عَنِ الْجَنِينِ.

It is recommended ‹but not obligatory› to pay *Zakāt al-Fiṭr* on behalf of a fetus.

وَلَا تَحِبُّ لِنَاشِئٍ.

It is not obligatory to pay it on behalf of a disobedient wife.

وَمَنْ لَزِمَتْ غَيْرَهُ فِطْرَتُهُ فَأَخْرَجَ عَنْ نَفْسِهِ بِغَيْرِ إِذْنِهِ أَجْزَأَتْ.

When someone who is required to pay Zakāt al-Fiṭr for another person: if that individual pays it himself without their consent, it is [still] adequate.

«When one pays Zakāt al-Fiṭr for someone he is not obliged to support: it is adequate when done with their consent, otherwise it is not adequate.»

وَتَجِبُ بِغُرُوبِ الشَّمْسِ لَيْلَةَ الْفِطْرِ، فَمَنْ أَسْلَمَ بَعْدَهُ أَوْ مَلَكَ عَبْدًا أَوْ تَزَوَّجَ  
أُمَّ وَلَدٍ لَمْ تَلْزَمْهُ فِطْرَتُهُ، وَقَبْلَهُ تَلْزَمُ.

Zakāt al-Fiṭr becomes obligatory at sunset on the night of Eid al-Fiṭr.

Anyone who enters Islam, owns a slave, gets married, or gives birth after sunset is not required to pay it. But it is required [if the aforementioned happen] before sunset.

وَيَجُوزُ إِخْرَاجُهَا قَبْلَ الْعِيدِ بِيَوْمَيْنِ فَقَطْ.

It is permissible to pay it up to two days before Eid.

وَيَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ أَفْضَلُ، وَتُكْرَهُ فِي بَاقِيهِ، وَيَقْضِيهَا بَعْدَ يَوْمِهِ أَيْثُمَا.

It is better to pay it on the day of Eid before the prayer, and it is offensive to pay it during the rest «of Eid day».

One can make it up after Eid but it is sinful.

## What Payment Consists Of

(فصلٌ) وَيَجِبُ صَاعٌ مِنْ بُرٍّ أَوْ شَعِيرٍ أَوْ دَقِيقِهِمَا أَوْ سَوِيْقِهِمَا أَوْ تَمْرٍ أَوْ زَبِيبٍ أَوْ أَقِطٍ.

The obligatory [quantity] (for *Zakāt al-Fiṭr*) is one ṣāʿ (four *mudds*) [2.062 kilograms or 4.55 pounds] of wheat or barley, their flour, or their porridge; or dates, raisins, or cottage cheese.

«Dates are best, then raisins and wheat; then whatever else is most beneficial; [if those others are equal, then] barley, wheat or barley flour, porridge or barley, and then cottage cheese».

فَإِنْ عَدِمَ الْخَمْسَةَ أَجْزَاءَ كُلِّ حَبٍّ وَتَمَرٍ يُقْتَاتُ، وَلَا مَعِيبٌ وَلَا خُبْزٌ.

Any stored grain or fruit (e.g., corn, pearl millet [*dukhn*], rice, or dried figs) suffices in the absence of the five (aforementioned) items.

It is not adequate to give goods that are defective. (For example: infested with worms, wet, or stale.

It is also not adequate when [the food is] mixed with a large amount of something that is not adequate [for *Zakāt al-Fiṭr*]. If it is mixed with a small amount of it, the amount needed to fulfill a ṣāʿ is added.)

Bread is also not adequate.

وَيَجُوزُ أَنْ يُعْطِيَ الْجَمَاعَةَ مَا يَلْزَمُ الْوَاحِدَ وَعَكْسُهُ.

It is permissible to give a group what is obligatory for an individual, and vice versa (i.e., giving one individual the zakat owed by a group).

## Zakat Payment

بَابُ إِخْرَاجِ الزَّكَاةِ

«It is permissible for someone who owes obligatory zakat to give voluntary charity before paying the zakat.»

وَيَجِبُ عَلَى الْفَوْرِ مَعَ إِمْكَانِهِ إِلَّا لضرر .

It is obligatory to pay zakat immediately whenever possible, unless doing so causes hardship.

«One may delay paying zakat [if one is waiting] to give it to someone who is more in need of it, or to a relative, or to a neighbor.»

فَإِنْ مَنَعَهَا جَحْدًا لَوْجُوبِهَا كَفَرَ عَارِفٌ بِالْحُكْمِ وَأَخَذَتْ وَقْتِيلَ،

أَوْ بُخْلًا أَخَذَتْ مِنْهُ وَعُزِّرَ.

Someone who refuses to pay zakat and denies that it is obligatory while knowing the ruling, is declared an apostate. «The same is true for someone who was initially ignorant of the ruling, was informed of it and then, after knowing it, persisted in refusing.» «He is asked to repent three times. If he does not,» the zakat is taken from him and he is killed «for apostasy since he has called Allah [Most High] and His Messenger ﷺ liars».

If he refuses [to pay simply] out of greed «without denying its obligation», the zakat is taken from him, and «if he knew the ruling», he is disciplined.

«Someone who claims to have paid zakat, or that the duration before necessitating paying it still remains, or that the minimal amount necessitating zakat [*niṣāb*] has not been reached, or that whatever is in his possession belongs to someone else, or the like – is believed without his swearing an oath.»

وَتَجِبُ فِي مَالِ صَبِيٍّ وَمَجْنُونٍ فَيُخْرِجُهَا وَلِيُّهُمَا.

Zakat is obligatory on the property of children and the insane. The guardian extracts it from their property.

ولا يجوز إخراجها إلا بنية.

It is not permissible to pay zakat without [first making your] intention.

It is best for the intention be linked to paying it.

It is permissible for the intention to be preceded by a short time.

والأفضل أن يُقرَّرها بنفسه، ويقول عند دفعها هو وأخذها ما ورد.

It is best to distribute the zakat oneself.

The distributor and recipient should say what is related. The distributor says,

*“Allāhumma jʿalhā magnaman wa lā tajʿalhā maghraman”*

(“O, Allah! Make it a bounty and do not make it a loss!”)

and the recipient says,

*“Ajiruka Allāhu fī mā aʿtayta wa bārik laka fī mā abqayta, wa jaʿallahu laka ṭuḥūran”*

(“May Allah reward you for what you [have given], increase you in what remains with you, and make it pure for you”).

It is permissible to authorize a trustworthy Muslim as an agent [to distribute the zakat]. The intention of the principal suffices if it is [distributed] promptly. Otherwise, the principal makes intention when giving it to the agent, and the agent [makes the intention] when giving it to the poor.

والأفضل إخراج زكاة كلِّ مالٍ في فقراءِ بلَدِه.

It is best to pay all of the zakat from one's property to the poor who reside in the property's vicinity.

ولا يجوزُ نقلُها إلى ما تُقصرُ فيه الصلاةُ، فإن فعلَ أجزاءً، إلا أن يكونَ في بلَدٍ لا فقراءَ فيه فيُقرَّضُها في أقربِ البلادِ إليه.

It is not permissible to transport the zakat to a location whose distance would permit shortening prayers.

If one does, it suffices «although it is sinful». If there are no poor in the land, then one distributes it [to the poor] in the land closest to one.

فإن كان في بلَدٍ وماله في آخرَ أخرَجَ زكاةَ المالِ في بلَدِه، وفِطْرَتَه في بلَدٍ هو فيه.

If he is in one land and his property in another, the property's zakat is paid in its land and his Zakāt al-Fiṭr «is paid» in the land that he's currently in.

ويجوزُ تعجيلُ الزكاةِ لِحوْلَيْنِ فأقلَّ ولا يُستحبُّ.

It is permissible to pay zakat up to two lunar years in advance. «It is accepted as zakat if the recipient dies or ceases being poor before the end of the lunar year. But it is not permissible if it was given to someone who was not poor and then became poor during the year.»

## The Eight Categories of Recipients

باب

## أَهْلُ الزَّكَاةِ ثَمَانِيَةٌ.

There are eight «categories» of eligible zakat recipients. «It is not permissible to divert the zakat to anything else, such as building mosques, bridges, spillways [for river overflow], burying the dead, or endowments for copying the Quran.»

الْأَوَّلُ: الْفُقَرَاءُ، وَهُمْ مَنْ لَا يَجِدُونَ شَيْئًا أَوْ يَجِدُونَ بَعْضَ الْكِفَايَةِ.

وَالثَّانِي: الْمَسَاكِينُ يَجِدُونَ أَكْثَرَهَا أَوْ نِصْفَهَا.

[1] The needy: Anyone who cannot find anything that fulfills his needs, or finds only [a portion] of what suffices.

[2] The poor: Anyone who finds most or half of what suffices.

«These two are given whatever fulfills their needs and the needs of their families for a complete lunar year.»

وَالثَّالِثُ: الْعَامِلُونَ عَلَيْهَا وَهُمْ جُبَاتُهَا وَحُقَاقُهَا.

[3] Zakat workers: The collectors, guards, «scribes [who record the transactions] and distributors».

الرَّابِعُ: الْمُؤَلَّفَةُ قُلُوبُهُمْ مِمَّنْ يُرْجَى إِسْلَامُهُ أَوْ كَفُّ شَرِّهِ أَوْ يُرْجَى بَعْطِيَّتِهِ قُوَّةُ إِيْمَانِهِ.

[4] Those whose hearts are being softened: Those whom it is hoped will enter Islam or end their wickedness, or it is hoped that giving him it will thereby strengthen his *imān*.

«The amount needed to reconcile a person's heart is given only when necessary. ‘Umar, ‘Uthmān, and ‘Alī (may Allah be pleased with them) stopped giving zakat to such persons because it was no

longer necessary when they were Caliph [*khalifah*]– not because the allotted share was dropped. Whenever their share cannot be given it is diverted to the remaining categories.»

الخامسُ: الرِّقَابُ وهم المُكَاتَّبُونَ، وَيَقَعُ مِنْهَا الْأَسِيرُ الْمُسْلِمُ.

[5] Slaves: Those who are purchasing their freedom [*mukātab*]. It is used to free captive Muslims.

السادسُ: الغارمُ لإصلاحِ ذاتِ الْبَيْنِ ولو مع غِنَى، أو لنفسِهِ مع الْفَقْرِ.

[6a] Debtors: Those who have incurred a debt in order to settle trouble «between two large groups, such as two tribes or the people of two villages, over a dispute involving blood or money that has resulted in mutual enmity and hatred. This person has negotiated a settlement between them and has become personally responsible for the settlement money» – even if this person is not poor.

[6b] [And those who have] incurred personal debt for [themselves] – with the condition that they are poor [see definition [2]].

السابعُ: في سبيلِ اللَّهِ وهم الْعُرَاةُ الْمُتَطَوِّعَةُ الَّذِينَ لَا دِيُونَ لَهُمْ.

[7] Those fighting in the path of Allah: Those who volunteer for military operations but receive no salary. «Or have less than what fulfills their needs.»

الثامنُ: ابْنُ السَّبِيلِ الْمَسَافِرُ الْمُنْقَطِعُ بِهِ دُونَ الْمَنْشِئِ لِلسَّفَرِ مِنْ بَلَدِهِ  
فَيُعْطَى مَا يُوصِّلُهُ إِلَى بَلَدِهِ.

[8] Wayfarers: Someone whose travel is interrupted – but not someone initiating a journey from his land. He is given what will



enable him to return home.

«Whenever a traveler, fighter in the path of Allah, slave, or debtor is given more than they need, they must return the surplus. The other recipients may keep the surplus [to use] as they wish.»

وَمَنْ كَانَ ذَا عِيَالٍ أَخَذَ مَا يَكْفِيهِمْ.

Someone who has dependents takes what fulfills their needs.

وَيَجُوزُ صَرْفُهَا إِلَى صِنْفٍ وَاحِدٍ.

It is permissible to direct [all] zakat to a single category.

«And giving it to a single individual suffices.»

وَيُسَنُّ إِلَى أَقَارِيهِ الَّذِينَ لَا تَلْزَمُهُ مُؤَنَّتُهُمْ.

It is recommended to «divert zakat» to relatives who are not one's dependents.

## Who is Ineligible

(فصلٌ) وَلَا تُدْفَعُ إِلَى هَاشِمِيٍّ وَمُطَّلِبِيٍّ وَمَوَالِيهِمَا، وَلَا إِلَى فَقِيرَةٍ تَحْتَ غَنِيِّ مَنْفِقٍ، وَلَا إِلَى فَرَعِهِ وَأَصْلِهِ، وَلَا إِلَى عَبْدٍ وَزَوْجٍ.

It is not permissible to give zakat to the following:

[1] a Hāshimī, a Muṭṭalibī, or their freed slaves [Ar. *mawālī*];

[2] someone poor who is dependent upon the support of someone affluent;

[3] one's descendants;

[4] one's parents, grandparents, and upwards;

[5] one's slave;

[6] one's spouse.

وإنَّ أَعْطَاهَا لِمَنْ ظَنَّهُ غَيْرَ أَهْلٍ فَبَانَ أَهْلًا أَوْ بِالْعُكْسِ لَمْ يُجِزْهُ، إِلَّا لَغَنِيِّ  
ظَنَّهُ فَقِيرًا.

It is not permissible to give zakat to someone who was believed to be ineligible but actually was, or vice versa. «This is because these two things are not typically hidden.»

Unless «one gave it» to someone affluent assuming he was poor.

وَصَدَقَةُ التَّطَوُّعِ مُسْتَحَبَّةٌ، وَفِي رَمَضَانَ وَأَوْقَاتِ الْحَاجَاتِ أَفْضَلُ.

Voluntary charity is recommended.

It is more meritorious to give voluntary charity during Ramadan and in times of need. «And during all meritorious times and [in all holy] places, such as the first ten days of Dhi l-Hijjah, and in Mecca and Medina».

وَتُسَنُّ بِالْفَاضِلِ عَنِ كِفَايَتِهِ وَمَنْ يَمُونُهُ، وَيَأْتِمُّ بِمَا يَنْقُصُهَا.

It is recommended to give voluntary charity from whatever exceeds what suffices the needs of oneself and one's dependents. One sins by giving what renders it less «than the needs of oneself and his dependents. And likewise [one sins] if he harms himself, his creditor, or his guarantor».

## 5 FASTING

كتابُ الصيامِ

يَجِبُ صَوْمُ رَمَضَانَ بِرُؤْيَا هَيْلَالِهِ.

Fasting the month of Ramadan becomes obligatory upon sighting the crescent moon.

فَإِنْ لَمْ يُرَ مَعَ صَحْوِ لَيْلَةِ الثَّلَاثِينَ أَصْبَحُوا مُفْطِرِينَ.

If the crescent moon is not sighted on the night of the thirtieth «of Shaʿbān», even though the sky is cloudless, then they do not begin the day fasting. «And it is [legally] offensive to fast [that day] since it is the Day of Doubt [*yaum al-shakk*] which is [linguistically] prohibited.»

وَإِنْ حَالَ دُونَهُ غَيْمٌ أَوْ قَتَرٌ فَظَاهِرُ الْمَذْهَبِ يَجِبُ صَوْمُهُ.

If clouds or dust obscure the moon before the crescent moon of Ramadan [is sighted], the most apparent ruling [*ẓāhir*] of the Ḥanbalī school is that fasting is obligatory «the following day».

وَإِنْ رُؤِيَ نَهَارًا فَهُوَ لِلَّيْلِ الْمُقْبِلَةِ.

If the crescent moon is sighted during the day «even if before the sun reaches its» zenith, it belongs to the following night.

وَإِذَا رَأَاهُ أَهْلُ بَلَدٍ لَزِمَ النَّاسَ كُلَّهُمُ الصَّوْمُ.

If the people of one land see it «i.e., if the sighting is positively proven in one land», everyone is required to fast.

وَيُصَامُ لِرُؤْيَا عَدَلٍ وَلَوْ أَنْتَى، فَإِنْ صَامُوا بِشَهَادَةِ وَاحِدٍ ثَلَاثِينَ يَوْمًا فَلَمْ يُرَ الْهَلَالُ أَوْ صَامُوا لِأَجْلِ غَيْمٍ لَمْ يُفْطَرُوا.

One «obligatorily» fasts at the sighting of [the crescent moon by] an individual who is upright «and religiously responsible» – even if a woman «or a slave or someone who does not use the proper phrasing of testimony».

If they fast thirty days based on an individual's testimony and the crescent moon is not sighted, or if they fasted due to clouds: they do not break their fast «since their fast was out of precaution, and the default is that Ramadan remains».

وَمَنْ رَأَى وَحْدَهُ هَلَالَ رَمَضَانَ وَرَدَّ قَوْلَهُ أَوْ رَأَى هَلَالَ شَوَّالٍ صَامَ.

An individual who was the sole individual to sight Ramadan's new moon and whose report was rejected «is required to fast and adhere to all other rulings related to the month».

Or «an individual who was the sole individual» to sight the Shawwal's new moon [and whose report was rejected] fasts.

وَيَلْزَمُ الصَّوْمُ لِكُلِّ مُسْلِمٍ مَكْلَفٍ قَادِرٍ.

Every responsible and able Muslim is required to fast.

وَإِذَا قَامَتِ الْبَيِّنَةُ فِي أَثْنَاءِ النَّهَارِ وَجَبَ الْإِمْسَاكُ وَالْقَضَاءُ عَلَى كُلِّ مَنْ صَارَ فِي أَثْنَائِهِ أَهْلًا لَوْجُوهِهِ، وَكَذَا حَائِضٌ وَنَفْسَاءٌ طَهْرَتَا، وَمَسَافِرٌ قَدِمَ مُفْطِرًا.

When proof [that Ramadan has arrived] is presented during the day, it is obligatory to abstain (the remainder of the fast-broken day) and make up the day for everyone who became deserving of its obligation during the day. It is the same for a woman who became pure from menstruation or lochia, and a traveller who arrived while not fasting.

وَمَنْ أَفْطَرَ لِكَبِيرٍ أَوْ مَرَضٍ لَا يُرْجَى بُرُؤُهُ أَطْعَمَ لِكُلِّ يَوْمٍ مِسْكِينًا.

Someone who breaks his fast out of old age or [due to] an unrecoverable illness feeds one poor person for each [missed] day.

وَسُنَّ لِمَرِيضٍ يَصْرِهُ، وَلِمَسَافِرٍ يَقْصُرُ.

Breaking the fast is recommended for someone who is sick and for whom fasting is harmful, and for a traveler shortening prayers.

وَإِنْ نَوَى حَاضِرٌ صَوْمَ يَوْمٍ ثُمَّ سَافَرَ فِي أَثْنَائِهِ فَلَهُ الْفِطْرُ.

If a resident intends to fast a day and then travels during it, he may break the fast (upon passing the houses of his village and the like).

وَإِنْ أَفْطَرَتْ حَامِلٌ أَوْ مُرْضِعٌ خَوْفًا عَلَى أَنْفُسِهِمَا قَضَاةً فَقَطُّ، وَعَلَى وَلَدَيْهِمَا قَضَاةً وَأَطْعَمَتَا لِكُلِّ يَوْمٍ مِسْكِينًا.

If a woman who is pregnant or nursing breaks her fast out of fear for herself, she only makes up that day. If (she breaks her fast) out of fear for her child, she makes it up and (the person responsible for the child's support) feeds a single poor person for each day.

وَمَنْ نَوَى الصَّوْمَ ثُمَّ جُنَّ أَوْ أَغْمِيَ عَلَيْهِ جَمِيعَ النَّهَارِ وَلَمْ يُفِقْ جِزَاءً مِنْهُ لَمْ يَصِحَّ صَوْمُهُ، لَا إِنْ نَامَ جَمِيعَ النَّهَارِ، وَيَلَزَمُ الْمُغْمَى عَلَيْهِ الْقَضَاءُ فَقَطْ.

Someone who intends to fast and then becomes insane or loses consciousness for the entire day without regaining consciousness for part of it invalidates his fast. But if a [sane] person sleeps for the entire day, his fast is valid. Someone unconscious is only required to make up the missed day.

وَيَجِبُ تَعْيِينُ النِّيَّةِ مِنَ اللَّيْلِ لَصَوْمِ كُلِّ يَوْمٍ وَاجِبٍ، لَا نِيَّةَ الْقَرْضِيَّةِ.

It is obligatory to specify one's intention the night before each obligatory fasting day «by believing oneself to be fasting for Ramadan, or making up a missed fast, or fasting for a broken oath, or as an expiation». But [one is not required to specify] that the fast is obligatory in the intention.

وَيَصِحُّ النُّفْلُ بِنِيَّةٍ مِنَ النَّهَارِ قَبْلَ الزَّوَالِ وَبَعْدَهُ.

Voluntary fasts are valid with an intention made during the day before or after the sun's zenith.

وَلَوْ نَوَى إِنْ كَانَ غَدًا مِنْ رَمَضَانَ فَهُوَ قَرْضِي لَمْ يَجْزِهِ.

If one were to intend “If tomorrow is part of Ramadan then it is my obligatory fast,” it is not accepted «due to the lack of certainty in his intention».

وَمَنْ نَوَى الْإِفْطَارَ أَفْطَرَ.

Anyone who intends to break his fast has broken [his] fast «i.e., it has become as though he never intended it due to interrupting his

intention... Outside of Ramadan, one could intend to fast the rest of the day as a voluntary fast.

## What Invalidates the Fast and Requires an Expiation

بَابُ مَا يُفْسِدُ الصَّوْمَ وَيُوجِبُ الْكَفَّارَةَ

مَنْ أَكَلَ أَوْ شَرِبَ أَوْ اسْتَعَطَّ أَوْ اخْتَقَنَ أَوْ اكْتَحَلَ بِمَا يَصِلُ إِلَى حَلْقِهِ، أَوْ  
أَدْخَلَ إِلَى جَوْفِهِ شَيْئًا مِنْ أَيِّ مَوْضِعٍ كَانَ غَيْرَ إِحْلِيلِهِ، أَوْ اسْتَقَاءَ أَوْ اسْتَمْنَى  
أَوْ بَاشَرَ فَأَمْنَى أَوْ أَمَذَى أَوْ كَرَّرَ النَّظَرَ فَأَنْزَلَ أَوْ حَجَمَ أَوْ اخْتَجَمَ وَظَهَرَ دَمٌ عَامِدًا  
ذَاكَرًا لَصُومِهِ فَسَدَ،

لَا نَاسِيًا أَوْ مُكْرَهًا، أَوْ طَارَ إِلَى حَلْقِهِ ذَبَابٌ أَوْ غُبَارٌ، أَوْ فَكَّرَ فَأَنْزَلَ أَوْ اخْتَلَمَ أَوْ  
أَصْبَحَ فِيهِ طَعَامٌ فَلَقَطَهُ، أَوْ اغْتَسَلَ أَوْ تَمَضَّمَصَ أَوْ اسْتَنْثَرَ أَوْ زَادَ عَلَى  
ثَلَاثٍ أَوْ بَالِغَ فَدَخَلَ الْمَاءُ حَلْقَهُ لَمْ يَفْسُدْ.

Someone invalidates his fast if, while remembering his fast, he deliberately:

- [1] eats, drinks, or uses snuff;
- [2] injects something into his anus;
- [3] applies *kohl* around his eyes and it[s taste] reaches his throat;
- [4] inserts something into a body cavity from any location other than the urethra;
- [5] induces vomiting [and vomits];
- [6] masturbates «and ejaculates or releases pre-ejaculate [*madhī*]»;
- [7] fondles «something other than the genitals, or kisses or touches» and ejaculates or releases pre-ejaculate; or,
- [8] ejaculates from looking repeatedly-letting or having it performed and the blood appears.

But [the fast is] not [invalidated] by:

- [1] forgetting [that one is fasting and performing one of the actions above];
- [2] being forced [to perform any of the actions listed above];
- [3] a fly or dust flying into one's throat;
- [4] ejaculating as a result of thinking;
- [5] experiencing nocturnal emission;
- [6] waking in the morning with food in one's mouth if one immediately spits it out; and,
- [7] making the purification bath, rinsing the mouth, rinsing the nose, doing so more than three times, or performing them so vigorously that the water reaches the throat.

وَمَنْ أَكَلَ شَاكًا فِي طُلُوعِ الْفَجْرِ صَحَّ صَوْمُهُ، إِلَّا إِنْ أَكَلَ شَاكًا فِي غُرُوبِ  
الشمسِ أَوْ مُعْتَقِدًا أَنَّهُ لَيْلٌ فَبَانَ نَهَارًا.

The fast is valid from someone who ate while doubting the sun has risen – but not if one ate while doubting the sun has set, or while believing that it was nighttime and it turned out to be daytime.

## Expiating a Fast Invalidated by Lovemaking

(فصلٌ) وَمَنْ جَامَعَ فِي نَهَارِ رَمَضَانَ فِي قُبُلٍ أَوْ دُبُرٍ فَعَلَيْهِ الْقَضَاءُ وَالْكَفَّارَةُ.

Whoever has vaginal or anal intercourse in the daytime of Ramadan must make up that day's [fast] and perform an expiation.

وَإِنْ جَامَعَ دُونَ الْفَرْجِ فَأَنْزَلَ أَوْ كَانَتِ الْمَرْأَةُ مَعْذُورَةً أَوْ جَامَعَ مَنْ نَوَى الصَّوْمَ  
فِي سَفَرِهِ أَفْطَرَ وَلَا كَفَّارَةَ.

The fast is invalidated but there is no expiation if:



- [1] the man stimulates himself outside of woman's private parts  
 «even if intentional» and ejaculates «or released pre-ejaculatory  
 fluid»;
- [2] the woman «with whom the intercourse was performed» is  
 excused «due to ignorance, forgetfulness, or being forced»; or,
- [3] someone intending to fast during his journey has intercourse.

وإن جامعَ في يومين أو كرَّره في يومٍ ولم يُكفِّرْ فكفَّارةٌ ثانية.

A second expiation is owed if one has intercourse on two days, or repeats it during the same day before paying an expiation.

وكذلك مَنْ لَزِمَهُ الإِمْسَاكُ إِذَا جَامَعَ.

It is the same for anyone required to abstain if he has intercourse.

وَمَنْ جَامَعَ وَهُوَ مُعَاقٍ ثُمَّ مَرِضَ أَوْ جُنَّ أَوْ سَافَرَ لَمْ تَسْقُطْ.

The expiation is not dropped for someone who has intercourse while healthy and then becomes sick, insane, or travels.

وَلَا تَجِبُ الْكَفَّارَةُ بغيرِ الْجِمَاعِ فِي صِيَامِ رَمَضَانَ، وَهِيَ عِتْقُ رَقَبَةٍ، فَإِنْ لَمْ  
 يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَابَعَيْنِ، فَإِنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مِسْكِينًا، فَإِنْ  
 لَمْ يَجِدْ سَقَطَتْ.

The expiation is obligatory only for sexual intercourse while fasting during Ramadan.

The expiation is freeing a «Muslim » slave «free of defects that hamper work» or, in its absence, fasting consecutively for two months. Whoever is unable to fast can feed sixty poor. If he finds nothing «with which to feed the poor», the expiation is dropped.

## Offensive and Recommend Measures During the Fast & Make-Up Fasts

بَابُ مَا يُكْرَهُ وَيُسْتَحَبُّ وَحُكْمُ الْقَضَاءِ

يُكْرَهُ جَمْعُ رِيْقِهِ فَيَبْتَلِغُهُ.

It is offensive to gather one's spit and swallow it [while fasting].

وَيَحْرُمُ بَلْعُ النَّخَامَةِ وَيُفْطِرُ بِهَا فَقَطْ إِنْ وَصَلَتْ إِلَى فَمِهِ.

It is unlawful to swallow phlegm as it breaks the fast if it reaches one's mouth. [However, swallowing saliva does not break one's fast].

وَيُكْرَهُ ذَوْقُ طَعَامٍ بِلَا حَاجَةٍ، وَمَضْغُ عِلْكَ قَوِيٍّ، وَإِنْ وَجَدَ طَعْمَهَا فِي حَلْقِهِ أَفْطَرَ.

It is offensive to taste food without need, or to chew gum. He has broken his fast if its taste reached his throat.

وَيَحْرُمُ الْعِلْكُ الْمُتَحَلِّلُ إِنْ بَلَغَ رِيْقَهُ.

Dissolved gum is unlawful if one swallows one's saliva and it contains juice from the gum. «Otherwise it is not.»

وَتُكْرَهُ الْقُبْلَةُ لِمَنْ تُحَرِّكُ شَهْوَتَهُ.

Kissing «and what leads to intercourse» is offensive for someone who will become aroused by it.

وَيَحِبُّ اجْتِنَابُ كَذِبٍ وَغِيْبَةٍ وَشَتَمٍ.

It is «unconditionally» obligatory to avoid lying, gossiping, «tale-bearing,» and verbal abuse [but especially when fasting].

وَسُنُّ لِمَنْ شَتِمَ قَوْلُهُ : «إِنِّي صَائِمٌ»، وَتَأْخِيرُ سُحُورٍ وَتَعْجِيلُ فِطْرِ عَلَى رُطَبٍ، فَإِنْ عُدِمَ فَتَمَرٌ، فَإِنْ عُدِمَ فَمَاءٌ، وَقَوْلُ مَا وَرَدَ.

The following are recommended for a person who is fasting:

[1] to say: “I am fasting” if they are verbally abused;

[2] to delay the pre-dawn meal;

[3] to hasten breaking the fast using unripe dates, dried dates (in their absence), or water (in their absence);

[4] to say what has been narrated «including:

*“Allāhumma laka şuntu wa ‘alā rizqika aftartu, subḥānaka allāhumma wa bi-ḥamdika, Allāhumma taqabbal minnī innaka anta al-samī‘u al-‘alīm”*

(“O Allah, for Your sake I fasted, and upon Your sustenance I break it. O Allah, I declare Your exaltedness above every imperfection and Your praise. O Allah, accept it from me. Indeed, You are All-Hearing, All-Knowing”).

وَيُسْتَحَبُّ الْقَضَاءُ مُتَابِعًا.

وَلَا يَجُوزُ إِلَى رَمَضَانَ آخَرَ مِنْ غَيْرِ عَذْرِ، فَإِنْ فَعَلَ فَعَلِهِ مَعَ الْقَضَاءِ إِطْعَامُ مِسْكِينٍ لِكُلِّ يَوْمٍ، وَإِنْ مَاتَ، وَلَوْ بَعْدَ رَمَضَانَ آخَرَ.

وَإِنْ مَاتَ وَعَلَيْهِ صَوْمٌ أَوْ حَجٌّ أَوْ اعْتِكَافٌ أَوْ صَلَاةٌ نَذَرَ اسْتَحَبَّ لَوْلِيَّهِ قَضَاؤُهُ.

It is recommended to make up missed fasts consecutively.

It is unlawful to delay making up fasts until the next Ramadan without excuse. If one does «delay without an excuse», then – along

with the make up – one feeds a poor person for each day, even if he dies even after another Ramadan.

If someone dies having vowed to perform a fast, a Hajj, a spiritual retreat [*i'tikāf*] or a prayer, it is recommended that his guardian make it up on his behalf.

## Voluntary Fasting

### بَابُ صَوْمِ التَّطَوُّعِ

يُسَنُّ صِيَامُ أَيَّامِ الْبَيْضِ، وَالْاِثْنَيْنِ وَالْخَمِيسِ، وَسِتٍّ مِنْ شَوَّالٍ، وَشَهْرِ الْمُحَرَّمِ - وَأَكْذَهُ الْعَاشِرُ ثُمَّ التَّاسِعُ - وَتِسْعِ ذِي الْحِجَّةِ، وَيَوْمِ عَرَفَةَ لغيرِ حَاجٍّ بها.

It is recommended to fast on:

- [1] the white days [the 13–15th of every lunar month];
- [2] Mondays;
- [3] Thursdays;
- [4] the six days of Shawwāl «it is recommended for one to fast them consecutively and immediately after Eid»;
- [5] the month of Muḥarram – with the tenth then the ninth being most emphatic days;
- [6] the [first] nine days of Dhi l-Hijjah, and – for individuals not performing Hajj – the Day of ‘Arafah [the 10th].

وَأَفْضَلُهُ صَوْمُ يَوْمٍ وَفِطْرُ يَوْمٍ.

The best fast is to fast every other day.

وَيُكْرَهُ إِفْرَادُ رَجَبٍ وَالْجُمُعَةِ وَالسَّبْتِ وَالشَّكِّ.

It is offensive to single out «as times for fasting):

[1] Rajab;

[2] Friday;

[3] Saturday; and,

[4] the Day of Doubt.

وَيَحْرُمُ صَوْمَ الْعِيدَيْنِ وَلَوْ فِي قَرْضٍ، وصيامُ أَيَّامِ التَّشْرِيقِ إِلَّا عَنْ دَمٍ مُتَعَةٍ  
وَقِرَانٍ.

It is unlawful to fast:

[1] the two days of Eid even [if one needs to make up] an obligatory [*farḍ*] fast; and,

[2] the Days of Tashrīq [*Ayyāmu Tashrīq*; 11–13 Dhi l-Hijjah] – unless one is making a blood sacrifice for performing Umrah and then Hajj [*tamattuʿ*] or performing them.

مَنْ دَخَلَ فِي قَرْضٍ مُوسَّعٍ حَرَّمَ قَطْعُهُ.

It is unlawful to interrupt an obligatory [*farḍ*] act «whether it is fasting or something else» which allows for multiple performances within its valid time [*farḍ muwassaʿ*].

وَلَا يَلْزَمُ فِي النُّفْلِ، وَلَا قَضَاءُ فَاسِدِهِ إِلَّا الْحَجُّ.

It is not required to complete a voluntary act. «Though it is offensive to inexcusably exit it.»

Neither is it required to make up a voluntary act that has been invalidated – except for a supererogatory Hajj or Umrah.

وَتُرْجَى لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ، وَأَوْتَارُهُ آكَدُ، وَلَيْلَةُ سَبْعٍ  
وَعِشْرِينَ أْبْلَغُ، وَيَدْعُو فِيهَا بِمَا وَرَدَ.

Laylat al-Qadr is expected to occur during the last ten days of Ramadan. It is more likely to [occur] during the odd days, with the 27th being the most likely.

One supplicates [much] during Laylat al-Qadr, using what has been transmitted:

﴿Allāhumma innaka ‘afwun tuḥibbu l-‘afwa fa-‘fu ‘annī”

(“O Allah, You are Most Forgiving, and You love forgiveness; so forgive me”)).

## Spiritual Retreat

بَابُ الْإِعْتِكَافِ

هُوَ لُزُومُ مَسْجِدٍ لِّطَاعَةِ اللَّهِ تَعَالَى مَسْنُونٌ.<sup>16</sup>

Spiritual Retreat [*i‘tikāf*] is confining oneself to a mosque for the sake of worshiping Allah Most High. It is recommended.

وَيَصِحُّ بِلَا صَوْمٍ وَيَلْزَمَانِ بِالْتَّذَرِ.

It is valid to perform a spiritual retreat without fasting. The two (i.e., spiritual retreat and fasting) are required if an oath has been made to perform them.

وَلَا يَصِحُّ إِلَّا فِي مَسْجِدٍ يُجْمَعُ فِيهِ إِلَّا الْمَرْأَةُ فِي كُلِّ مَسْجِدٍ سِوَى  
مَسْجِدِ بَيْتِهَا.

Spiritual retreat is not valid unless it is performed with the intention and in a mosque where congregational prayers are held. [However, it] is valid ⟨for someone who is not required to attend congregational prayers, such as⟩ a woman, [who can perform it in

any] mosque except for the ‘mosque’ in her home (i.e., the place in her home where she normally prays).

وَمَنْ نَذَرَهُ أَوِ الصَّلَاةَ فِي مَسْجِدٍ غَيْرِ الثَّلَاثَةِ - وَأَفْضَلُهَا الْحَرَامُ، فَمَسْجِدُ  
الْمَدِينَةِ، فَالْأَقْصَى - لَمْ يَلْزَمَهُ فِيهِ، وَإِنْ عُيِّنَ الْأَفْضَلُ لَمْ يَجْزُ فِيهَا دَوْنَهُ،  
وَعَكْسُهُ بَعَكْسِهِ،

One is not required to performing a vowed spiritual retreat or prayer in the mosque specified in one's intention, unless it is one of the three [holiest] mosques, which are [in order of superiority]:

[1] *Masjid al-Haram* [in Mecca];

[2] *Masjid al-Madīnah* [Medina]; and then,

[3] *Masjid al-ʿAqṣā* [Jerusalem].

If one specified [in one's vow] the most superior mosque, nothing less suffices. If one specified either of the other mosques, any mosque superior to it will suffice. (Thus, it is adequate for someone who vowed to perform a spiritual retreat or prayer in *Al-Masjid al-Madīnah* or in *Masjid al-ʿAqṣā* to perform it in *Masjid al-Haram*.)

وَمَنْ نَذَرَ زَمَنًا مُعَيَّنًا دَخَلَ مُعْتَكِفَهُ قَبْلَ لَيْلَتِهِ الْأُولَى وَخَرَجَ بَعْدَ آخِرِهِ.

If one makes an oath for a specific period of time, one enters spiritual retreat on the day before its first night and exits it on the day after its final night.

وَلَمْ يَخْرُجِ الْمُعْتَكِفُ إِلَّا لِمَا لَا بُدَّ مِنْهُ، وَلَا يَعُودُ مَرِيضًا، وَلَا يَشْهَدُ جَنَازَةً إِلَّا أَنْ  
يَشْتَرِطَهُ.

Someone performing a spiritual retreat does not leave it except for unavoidable circumstances (such as:

- [1] bringing food and drink when there is no one else to bring it to him;
- [2] a sudden need to vomit, urinate, or defecate;
- [3] making an obligatory purification;
- [4] someone in a state of major ritual impurity [*janābah*] leaving to make an obligatory purificatory bath;
- [5] going to a Friday Prayer; or,
- [6] making an obligatory testimony).

One does not visit someone who is sick nor attend a funeral prayer unless it was stipulated «in the beginning of the spiritual retreat».

وإن وَطِئَ فِي قَرْجٍ فَسَدَ اعْتِكَافُهُ.

One's spiritual retreat is invalidated if he has intercourse «or ejaculates from non-genital touching».

وَيُسْتَحَبُّ اشْتِغَالُهُ بِالْقُرْبِ واجْتِنَابُ مَا لَا يَغْنِيهِ.

It is recommended to busy oneself with acts of worship and to avoid whatever does not concern one.

«Whoever visits the mosque should intend spiritual retreat for the duration of his visit, especially if he is fasting.»



## 6 PILGRIMAGE

كِتَابُ الْمَنَاسِكِ

الْحَجُّ وَالْعُمْرَةُ وَاجِبَانِ عَلَى الْمُسْلِمِ الْحَرِّ الْمُكَلَّفِ الْقَادِرِ فِي عُمْرِهِ مَرَّةً  
عَلَى الْقَوْرِ.

Hajj and Umrah are obligatory for a free, legally responsible, and able Muslim, once in his lifetime, and immediately.

«Being Muslim and mentally sound are preconditions for the obligation and validity of the Pilgrimage. Maturity and being completely free [i.e., not a slave] are preconditions for its obligation and adequacy but not its validity [i.e. the Pilgrimage of a child or slave is legally valid but counts as voluntary]. Being able is a condition for its obligation but not its adequacy.

Whoever meets the preconditions is required to set out for the Pilgrimage immediately, and sins if he delays it without an excuse.»

فَإِنْ زَالَ الرِّقُّ وَالْجُنُونُ وَالصَّبَا فِي الْحَجِّ بَعْرَفَةً، وَفِي الْعُمْرَةِ قَبْلَ طَوَافِهَا صَحَّ  
فَرَضًا.

The performance is valid as the [individual's lifetime] obligatory performance if one ceases to be a slave, insane, or a minor during Hajj while at 'Arafah, or during Umrah before circumambulation [ṭawāf].

«For Hajj, this is only when two preconditions are met:

- [1] [the change] occurs before leaving 'Arafah, or after leaving 'Arafah and then returning to stand on it during its time; and,

[2] one did not [perform the] traversals between Ṣafā and Marwah after making the Greeting Circumambulation.›

وَفِعْلُهُمَا مِنَ الصَّبِيِّ وَالْعَبْدِ نَفْلًا.

Their performance by someone who is a minor or a slave is considered voluntary.

وَالْقَادِرُ مَنْ أَمَكَّتْهُ الرُّكُوبُ وَوَجَدَ زَادًا وَرَاحِلَةً صَالِحِينَ لِمِثْلِهِ بَعْدَ قَضَاءِ  
الْوَاجِبَاتِ وَالنَّفَقَاتِ الشَّرْعِيَّةِ وَالْحَوَائِجِ الْأَصْلِيَّةِ.

One is considered able to perform the Pilgrimage if one:

[1] has the capacity to ride [to Mecca];

[2] finds suitable provisions and companionship after covering one's obligations, legally obligatory upkeep, and basic needs.

وَأِنْ أَعْجَزَهُ كِبَرٌ أَوْ مَرَضٌ لَا يُرْجَى بُرُؤُهُ لَزِمَهُ أَنْ يُقِيمَ مَنْ يَحُجُّ وَيَعْتِمِرُ عَنْهُ  
مَنْ حَيْثُ وَجَبَا وَيُجْزَى عَنْهُ، وَإِنْ عُوفِيَ بَعْدَ الْإِحْرَامِ.

If old age or incurable illness render one unable «to make the journey», one is required to support someone to perform Hajj and Umrah on one's behalf from wherever the rites become obligatory. The substitution suffices even if one is cured after the substitute enters *iḥrām*.

وَيُشْتَرَطُ لَوْجُوبِهِ عَلَى الْمَرْأَةِ وُجُودُ مَحْرَمِهَا وَهُوَ زَوْجُهَا أَوْ مَنْ تَحَرَّمَ عَلَيْهِ  
عَلَى التَّأْيِيدِ بِنَسَبٍ أَوْ سَبَبٍ مُبَاحٍ.

An [additional] condition for a woman that would make the Pilgrimage obligatory for her is having a close male [Muslim] relative [*maḥram*] to accompany her – meaning her husband or

someone with whom marriage is eternally unlawful due to lineage <like a brother> or a lawful cause <like a brother via wet-nursing>.

وإن مات مَنْ لَزِمَاهُ أُخْرِجَا مِنْ تَرْكِتِهِ.

If the person who is required to perform Hajj or Umrah dies, the expenses for the two are removed from his estate.

## The Places of Entry

بَابُ الْمَوَاقِيتِ

وَمِيقَاتُ أَهْلِ الْمَدِينَةِ ذُو الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ وَمِصْرَ وَالْمَغْرِبِ الْجُحْفَةُ،  
وَأَهْلُ الْيَمَنِ يَلَمْلَمٌ، وَأَهْلُ نَجْدٍ قَرْنٌ، وَأَهْلُ الْمَشْرِقِ ذَاتُ عِرْقٍ، وَهِيَ لِأَهْلِهَا  
وَلَمَنْ مَرَّ عَلَيْهَا مِنْ غَيْرِهِمْ.

Dhū l-Hulayfah is the designated entry point for the people of Medina; al-Juhfah is for the people of the Levant, Egypt, and the West; Yalamlam is for the people of Yemen; Qarn is for the people of the Nejd; and Dhāt ‘Irq is for the people of the East.

These locations are for their residents and anyone who passes through them.

Someone whose house is closer to Mecca than these sites begins Hajj and Umrah from it.

وَمَنْ حَجَّ مِنْ أَهْلِ مَكَّةَ فَمِنْهَا، وَعُمَرْتُهُ مِنَ الْحِلِّ.

Whoever is in Mecca enters Hajj from it, and Umrah from outside the Sacred Precinct [*adnā al-hill*].

وَأَشْهُرُ الْحَجِّ شَوَّالٌ وَذُو الْقَعْدَةِ وَعَشْرٌ مِنْ ذِي الْحِجَّةِ.

The months for [entering] Hajj are: Shawwāl, Dhu l-Qa‘dah, and the [first] ten days of Dhi l-Ḥijjah.

## Ihrām

(بَابُ) الإِحْرَامِ نِيَّةُ النَّسْكِ.

Entering the state of pilgrimage [*ihrām*] is intending the rites of pilgrimage. «That is: *ihrām* means the intention to initiate the rites, not merely to intend to perform Hajj or Umrah.»

سُنِّ لِلْمُرِيدِ غُسْلٌ أَوْ تَيْمُمٌ لِعَدَمِ وَتَنْظِيفٌ، وَتَطْيِبٌ، وَتَجَرُّدٌ مِنْ مَخِيطٍ،  
وَيَحْرُمُ فِي إِزَارٍ وَرِدَاءٍ أَبْيَضَيْنِ، وَإِحْرَامِ عَقَبَ رَكَعَتَيْنِ وَنِيَّتِهِ شَرْطٌ، وَيُسْتَحَبُّ  
قَوْلُ: «اللَّهُمَّ إِنِّي أُرِيدُ نُسْكَكَ كَذَا فَيَسِّرْهُ لِي، وَإِنْ حَبَسَنِي حَاسِسٌ فَمَحَلِّي  
حَيْثُ حَبَسْتَنِي.»

The following actions are recommended for one entering *ihrām*:

- [a] taking a purificatory bath [*ghusl*] or, if there is an absence «of water or one is excused from using it» dry ablution; to clean oneself;
- [b] grooming oneself «e.g., removing one's hair, clipping one's nails, removing offensive odors»;
- [c] applying perfume «to one's body»;
- [d] removing any sewn clothing;
- [e] entering *ihrām* wearing a white waist wrapper [*izār*] and a white shawl [*ridā'*]; and,
- [f] doing so immediately after praying two prayer cycles

Intending *ihrām* is a condition «so one does not enter *ihrām* simply by removing sewn clothing or saying the *talbiyah* without intending to enter the rites».

It is recommended to say:

“*Allāhumma innī urīdu nusuka kadhā tassiru lī wa in ḥabasanī ḥābisun fa maḥallī haythu ḥabasatnī*”

(“O Allah, I intend to perform such-and-such, so make it easy for me. If anything restrains me then my release [from Pilgrimage] is wherever I am restrained”).

وَأَفْضَلُ الْأَنْسَاكِ التَّمَتُّعُ، وَصِفَتُهُ أَنْ يُحْرِمَ بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ وَيَقْرَعَ مِنْهَا ثُمَّ يُحْرِمَ بِالْحَجِّ فِي عَامِهِ، وَعَلَى الْأَفْقَى دَمٌ.

There are three ways to perform, the Pilgrimage:

[1] *qirān* – Performing Hajj and Umrah simultaneously

[2] *tamattuʿ* – Performing Umrah before Hajj

[3] *ifrād* – Performing Hajj before Umrah

The superior way to perform the rites of the Pilgrimage is *tamattuʿ*, during which one enters the state of pilgrimage to perform Umrah during the months of Hajj, completes it, and then enters enters the state of pilgrimage to perform Hajj during that same year. Anyone coming from at least the distance for shortening prayers must make a blood sacrifice.

وَأِنْ حَاضَتْ الْمَرْأَةُ فَخَشِيَتْ فَوَاتَ الْحَجَّ أَحْرَمَتْ بِهِ وَصَارَتْ قَارِنَةً.

If a woman «performing *tamattuʿ*» menstruates «before Umrah’s circumambulation [*tawāf al-Umrah*]» and fears missing Hajj, she «must» enter *iḥrām* for Hajj and perform Hajj and Umrah together [*qirān*].

وَإِذَا اسْتَوَى عَلَى رَاحِلَتِهِ قَالَ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ»، يُصَوِّتُ بِهَا الرَّجُلُ وَتُخْفِيهَا الْمَرْأَةُ.

After dismounting one's ride, one chants [the *talbiyah*], saying,

*“Labayk Allāhumma labayk, labayka lā sharīka laka labayk, inna l-ḥamda wa ni‘mata laka wa l-mulk, lā sharīka laka”*

(“Ever at Your service, O Allah, ever at Your service. Ever at Your service, You have no partner, ever at Your service. Verily, all praise, blessings, and dominion are Yours. You have no partner”).

Men say it audibly, and women say it quietly «although loud enough that her companions can hear it».

## Things Forbidden While Making Pilgrimage

بَابُ مَحْظُورَاتِ الْإِحْرَامِ

وهي تِسْعَةٌ: حَلَقُ الشَّعْرِ وَتَقْلِيمُ الْأُظْفَارِ، فَمَنْ حَلَقَ أَوْ قَلَّمَ ثَلَاثَةً فَعَلِيهِ دَمٌ،<sup>١٥</sup>

Nine things are forbidden while in the state of [*iḥrām*]:

[1–2] Shaving [one's hair] and clipping one's nails. Anyone who shaves or clips three [of either] must make an indemnity [*fidyah*].

وَمَنْ غَطَّى رَأْسَهُ بِمُلَاصِقٍ فَدَى.

[3] A man who covers his head with something attached to it must make an indemnity [*fidyah*].

وَإِنْ لَبَسَ ذَكَرًا مَخِيطًا فَدَى.

[4] If a male wears sewn garments he must make a blood indemnity [*fidyah*].

وإن طَيَّبَ بَدَنَهُ أو ثَوْبَهُ أو ادَّهَنَ بِمُطَيَّبٍ أو شَمَّ طِيبًا أو تَبَخَّرَ بَعُودٍ وَنَحْوَهُ  
فَدَى.

[5] If one perfumes his body or clothes, applies oil, smells fragrance, or fumigates the above with [burning] ‘ūd [agarwood] or the like, then he must make an indemnity [*fidyah*].

وإن قَتَلَ صَيْدًا مَأْكُولًا بَرِّيًّا أَصْلًا وَلَوْ تَوَلَّدَ مِنْهُ وَمِنْ غَيْرِهِ أو تَلَفَ فِي يَدِهِ  
فَعَلِيهِ جَزَاؤُهُ، وَلَا يَحْرُمُ حَيَوَانٌ أُنْسِيٌّ، وَلَا صَيْدُ الْبَحْرِ، وَلَا قَتْلُ مُحَرَّمِ الْأَكْلِ وَلَا  
الصَّائِلُ.

[6] If one hunts edible land game, or their offspring with something else, or it perishes while in his possession, then one must fulfill an expiation for it. Domesticated animals are not unlawful [to slaughter and eat]. Catching sea animals, killing something unlawful to eat, or killing an aggressive animal are not unlawful.

وَيَحْرُمُ عَقْدُ نِكَاحٍ وَلَا يَصِحُّ وَلَا فِدْيَةٌ، وَتَصِحُّ الرُّجْعَةُ.

[7] It is unlawful to contract a marriage and invalid. There is no blood indemnity [*fidyah*]. However, it is valid to take back a wife.

وإن جَامَعَ الْمُحْرِمُ قَبْلَ التَّحْلُلِ الْأَوَّلِ فَسَدَ نُسُكُهُمَا وَيَمْضِيَانِ فِيهِ وَيَقْضِيَانِهِ  
ثَانِيَّ عَامٍ.

[8] If someone in the state of pilgrimage has sexual intercourse before the first [partial] release from *ihrām* has occurred, the pilgrimage is invalidated; he must complete it and make it up the following year.



وَتَحْرُمُ الْمُبَاشَرَةُ، فَإِنْ فَعَلَ فَأَنْزَلَ لَمْ يَفْسُدْ حَجُّهُ وَعَلَيْهِ بَدَنَةٌ لَكِنْ يَحْرُمُ مِنَ الْجِلِّ لَطَوَافِ الْقَرَضِ.

[9] Foreplay is unlawful. If one engages in it and ejaculates, it does not invalidate the Hajj although one must slaughter a camel [badanah]. However, one reenters the state of pilgrimage from outside the Sacred Precinct so that one can to perform the essential circumambulation (Visitation Circumambulation [ṭawāf al-ziyārah]).

وَإِحْرَامُ الْمَرْأَةِ كَالرَّجُلِ إِلَّا فِي اللَّبَاسِ وَتَجَنَّبُ الْبُرْقُوعَ وَالْفُقَّازِينَ وَتَغْطِيَةٌ وَجْهَهَا وَيُبَاحُ لَهَا التَّحَلِّي.

A woman's entry into the state of pilgrimage is the same as a man's except concerning the clothes. She avoids wearing a face-covering [burqu', gloves, or covering her face.

It is lawful for women to wear jewelry.

«One must avoid talk that is lewd, immoral, or combative. It is recommended to speak little except concerning that which is useful.»

## Indemnities

### بَابُ الْفِدْيَةِ

يُخَيَّرُ، بِفِدْيَةٍ حَلْقٍ وَتَقْلِيمٍ أَوْ تَغْطِيَةِ رَأْسٍ وَطِيبٍ - بَيْنَ صِيَامِ ثَلَاثَةِ أَيَّامٍ، أَوْ إِطْعَامِ سِتَّةِ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ مُدٌّ بَرٌّ أَوْ نِصْفُ صَاعٍ تَمَرٍ أَوْ شَعِيرٍ أَوْ دَبْحٍ شَاةٍ.

The indemnity for shaving, paring nails, covering the head, and using perfume is one of the following: fasting three days; feeding six of the poor, giving each poor individual a *mudd* [0.51 liters or 0.54

quarts] of wheat, or half a *ṣāʿ* [2.04 liters ÷ 2 = 1.02 liters or 1.077 quarts] of dried dates, raisins, or barley; or slaughtering a sheep.

وَبِجَزَاءِ صَيْدٍ بَيْنَ مِثْلٍ - إِنْ كَانَ - أَوْ تَقْوِيمِهِ بِدَرَاهِمَ يَشْتَرِي بِهَا طَعَامًا  
فَيُطْعِمُ كُلَّ مِسْكِينٍ مُدًّا، أَوْ يَصُومُ عَنْ كُلِّ مُدٍّ يَوْمًا، وَبِمَا لَا مِثْلَ لَهُ بَيْنَ إِطْعَامِ  
وَصِيَامٍ،

The compensation for hunting is one of the following: «slaughtering» an analogous animal (if possible), or appraising its value in *dirhams* and then using the money to purchase food and feed the poor one *mudd* each, or fasting one day for each *mudd*. If there is no analogous animal, one chooses between feeding and fasting.

وَأَمَّا دَمٌ مُنْتَعَةٍ وَقِرَانٍ فَيَجِبُ الْهَدْيُ، فَإِنْ عَدِمَهُ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ، وَالْأَفْضَلُ  
كَوْنُ آخِرِهَا يَوْمَ عَرَفَةَ، وَسَبْعَةٌ إِذَا رَجَعَ إِلَى أَهْلِهِ.

The blood indemnity for performing Umrah and then Hajj the same year [*tamattuʿ*] or both of them simultaneously [*qirān*] is a sacrificial animal [*hadī*]. One who cannot find a sacrificial animal fasts three days during Hajj – with it being best to make the last of them on the Day of ʿArafah – and seven days upon returning to his family.

وَالْمُحْصِرُ إِذَا لَمْ يَجِدْ هَدْيًا صَامَ عَشْرَةً ثُمَّ حَلَّ.

Someone who is prevented from performing pilgrimage [*muḥsir*] «sacrifices». If he does not find a sacrificial animal [*hadī*], he fasts ten days, after which he is released.

وَيَجِبُ يَوَظُّ فِي فَرْجٍ فِي الْحَجِّ بَدَنَةً، وَفِي الْعُمْرَةِ شَاةً، وَإِنْ طَاوَعَنَّهُ زَوْجَتُهُ لَزِمَهَا.

For sexual intercourse during Hajj «before the first [partial] release», one is obligated to sacrifice a camel [*badanah*], and during Umrah it is one sheep.

If one's wife voluntarily participated, a sacrifice is [also] required of her.

## Repeated Forbidden Actions

(فصلٌ) وَمَنْ كَرَّرَ مَحْظُورًا مِنْ جِنْسٍ وَلَمْ يَغْدِ فَدَى مَرَّةً بِخِلَافِ صَيِّدٍ، وَمَنْ فَعَلَ مَحْظُورًا مِنْ أَجْناسٍ فَدَى لِكُلِّ مَرَّةٍ رُفُضَ إِحْرَامُهُ أَوْ لَا،

Whoever repeatedly engages in a forbidden act without paying an indemnity [*fidyah*] pays a single indemnity – in contrast to hunting.

Whoever repeatedly engages in forbidden acts of different types pays an indemnity [*fidyah*] for each one (i.e., for each type) – whether his [*ihrām*] has been rejected or not.<sup>1</sup>

وَيَسْقُطُ بِنِسْيَانٍ فِدْيَةُ ثُبْسٍ وَطِيبٍ، وَتَغْطِيَةُ رَأْسٍ دُونَ وَطْءٍ، وَصَيِّدٍ وَتَقْلِيمٍ وَجِلَاقٍ.

The indemnity [*fidyah*] for wearing clothing, applying perfume, and covering the head ceases being obligatory if the act was done out of forgetfulness. But the indemnities for sexual intercourse, hunting, paring nails, and shaving do not.

وَكُلُّ هَذِي أَوْ إِطْعَامٌ فَلِمَسَاكِينِ الْحَرَمِ.

All sacrificial animals [*hadī*] and expiatory food belong to the poor within the Sacred Precinct.

وفِدْيَةُ الْأَدَى وَاللُّبْسِ وَنَحْوَهُمَا وَدَمُ الْإِحْصَارِ حَيْثُ وُجِدَ سَبَبُهُ،

The indemnity [*fidyah*] for «shaving», wearing clothing, and the like «e.g., applying perfume, covering the head, and every forbidden act performed outside the Sacred Precinct»; and the blood sacrifice for being held back are [performed] wherever their cause occurs.

وَيُجْزَى الصَّوْمُ بِكُلِّ مَكَانٍ.

[Expiatory] fasting suffices wherever it is performed.

وَالدَّمُ شَاةٌ أَوْ سُبُعٌ بَدَنَةٍ وَتُجْزَى عَنْهَا بَقَرَةٌ.

The blood sacrifice is either a sheep or one-seventh of a camel [*badanah*]. A cow is adequate in its place.

## The Compensation for Hunting

بَابُ جَزَاءِ الصَّيْدِ

فِي النَّعَامَةِ بَدَنَةٌ وَحِمَارِ الْوَحْشِ وَبَقَرَتُهُ وَالْإِبِلِ وَالثَّيْتَلِ وَالْوَعْلِ بَقَرَةٌ، وَالضَّبُعُ كَبْشٌ، وَالْغَزَالَةُ عَنَزٌ، وَالْوَبَرِ وَالضَّبِّ جَدْيٌ، وَالْيَرْبُوعِ جَفَرَةٌ، وَالْأَرَنْبِ عَنَاقٌ وَالْحَمَامَةُ شَاةٌ.

A camel is owed for an ostrich.

A cow is owed for a zebra, ox, camel, wild goat, or mountain goat.

A ram is owed for a hyena.

A goat is owed for a gazelle.

A four-month old goat is owed for a hyrax, young goat, or a jerboa [yarbūʿ].

A female baby goat younger than four months [ʿanāq] is owed for a rabbit.

A sheep is owed for a pigeon.

## Hunting in the Sacred Precinct

### بَابُ صَيْدِ الْحَرَمِ

يَحْرُمُ صَيْدُهُ عَلَى الْمُحْرِمِ وَالْحَلَالِ، وَحُكْمُ صَيْدِهِ كَصَيْدِ الْمُحْرِمِ، وَيَحْرُمُ قَطْعُ شَجَرِهِ وَحَشِيشِهِ الْأَخْضَرَيْنِ إِلَّا الْإِذْخَرَ.

It is unlawful for anyone to hunt the Sacred Precinct's game. The ruling for a non-pilgrim hunting its game is the same as the ruling for a pilgrim. «Pilgrims are not required to compensate twice.»

It is unlawful to cut the Sacred Precinct's trees and grass except for *idhkār* [a certain kind of plant, said to be sweet rush].

وَيَحْرُمُ صَيْدُ الْمَدِينَةِ وَلَا جَزَاءَ، وَبُيَاحُ الْحَشِيشِ لِلْعَلْفِ وَآلَةِ الْحَرْثِ وَنَحْوِهِ، وَحَرْمُهَا مَا بَيْنَ عَيْرٍ إِلَى ثَوْرٍ.

The game animals of Medina are also unlawful to hunt. [However], no compensation is owed [if they are hunted].

Its grass is lawful for grazing and to use as tools for cultivation and the like.

Its sacred precinct [extends] from *Mount ʿEir* to *Mount Thaur*.

## Entering Mecca

### بَابُ دُخُولِ مَكَّةَ

يُسَنُّ مِنْ أَعْلَاهَا وَالْمَسْجِدُ مِنْ بَابِ بَنِي شَيْبَةَ، فَإِذَا رَأَى الْبَيْتَ رَفَعَ يَدَيْهِ  
وَقَالَ مَا وَرَدَ.

It is recommended to enter Mecca from its highest point, and to enter the Mosque from *Banī Shaybah Gate*. «Upon entering the Mosque, it is recommended to say,

*“Bismi Llāh wa bi-Llāh wa mina Llāh wa ila Llāh, Allāhumma ftaḥ lī abwāb faḍalak”*

(“In the name of Allah, by Allah, from Allah, and to Allah: O Allah, open the gates of Your bounties to me”).»

When one sees the Ka‘bah, one raises one’s hands and says what has been transmitted:

*«Allāhumma anta s-salāmu wa minka s-salām, ḥayyinā rabbanā bi-s-salām”*

(“O Allah, You are Peace, the Source of Peace; O Lord resurrect us in peace”),

*“Allāhumma zid hādha l-bayti ta‘ẓīman wa tashrifan wa takrīman wa mahābatan wa birran wa zid man ‘aẓẓamahu wa sharrafahu ta‘ẓīman wa tashrifan wa takrīman wa mahābatan wa birran”*

(“O Allah, increase this House in reverence, nobility, honor, dignity, and piety. Increase the reverence, honor, nobility, honor, dignity, and piety of those who revere and honor it”),

*“Al-ḥamdu li-Llāhi rabbi l-‘ālamīn kathīran kamā huwa ahluhu, wa mā yanbaghī li-karami wajhihi, wa ‘izzi jalālihi, wa-l-ḥamdu li-*

*Llāhi l-ladhī ballaghanī baytahu, wa raʿānī li-dhālika ahlan. Al-ḥamdu li-Llāhi ʿalā kulli ḥālīn,*

(“Praise is due to Allah, Lord of the worlds, copiously just as befits Him and whatever should be due to His noble Face, the strength of His Glory. Praise is due to Allah Who brought me to His House and saw me fit for it. And praise is due to Allah in all circumstances.”)

*“Allāhumma innaka daʿawta ilā ḥajji baytika l-ḥarām, wa qad jiʾtuka li-dhālika”*

(“O Allah, You have called [Your servants] to make pilgrimage to Your inviolable House, and I have come to You for that”)

*“Allāhumma taqabbal minnī, wa-ʿfu ʿannī, wa aṣliḥ lī shaʿnī kullahu, lā ilāha illā anta”*

(“O Allah, accept it from me, grant me respite, rectify all of my affairs, there is no god but You”).

ثم يَطُوفُ مُضْطَبِعًا، يَبْتَدِئُ الْمُعْتَمِرُ بِطَوَافِ الْعُمْرَةِ، وَالْقَارِئُ وَالْمُعْرِدُ لِلْقُدُومِ،  
فِيحَازِي الْحَجَرَ الْأَسْوَدَ، يَكْلَهُ وَيَسْتَلِمُهُ وَيُقَبِّلُهُ، فَإِنْ شَقَّ قَبْلَ يَدِهِ، فَإِنْ شَقَّ  
اللَّمْسُ أَشَارَ إِلَيْهِ وَيَقُولُ مَا وَرَدَ.

One then circumambulates the Kaʿbah with the middle of one’s shawl under the right shoulder [*muḍṭabiʿan*] and its edges over the left shoulder. Someone making Umrah begins with the Umrah Circumambulation [*ṭawāf al-ʿumrah*]; those performing Hajj and Umrah simultaneously [*qirān*] or Hajj before Umrah [*iḥrād*] performs the Arrival Circumambulation [*ṭawāf al-quḍūm*].

One makes himself completely parallel to the Black Stone [*al-Ḥajar al-Aswad*], puts his hand on it and kisses it. If this is difficult, he kisses his hand. If touching it is difficult, he points to it. He says what has been transmitted:

﴿*Bismi Llāh, wa-Llāhu akbar, Allāhumma imānan bika, wa taṣḍīqan bi-kitābika, wa wafā'an bi-ʿahdika, wa-tibāʿan li-sunnati nabiyyika Muḥammad ﷺ*﴾

(“In the name of Allah. Allah is most great! O Allah, out of faith in You, affirming Your Book, fulfilling Your covenant, following the Prophetic norm [*sunnah*] of Your Prophet Muḥammad, peace and blessing be upon him”).

وَيَجْعَلُ الْبَيْتَ عَنْ يَسَارِهِ وَيَطُوفُ سَبْعًا يَرْمُلُ الْأُفْقِيَّ فِي هَذَا الطَّوَافِ ثَلَاثًا  
ثُمَّ يَمْشِي أَرْبَعًا، يَسْتَلِمُ الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَّ كُلَّ مَرَّةٍ.

One puts the Kaʿbah on his left and circumambulates seven times. Someone coming from afar jogs [*yarmil*] three cycles and walks four.

One touches the [Black] Stone and the Yemeni Corner [*al-rukn al-Yamānī*] each time «one is parallel to them. If it is difficult to touch them, one points to them.» «Between the Yemanī Corner and Black Stone one says,

“*Rabbanā ātinā fi d-dunyā ḥasanatan wa fi l-ākhirati ḥasanah, wa qinā ʿadhāba n-nār*”

(“Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire”),

and during the rest of the circumambulation:



*“Allāhumma-j‘alhu ḥajjan mabrūran wa say‘an mashkūran wa dhanban maghfūra, rabbi-ghfir wa-rḥam wa-hdini s-sabīla l-aqwam, wa tajawwaz ‘ammā ta‘lam, wa anta l-a‘azzu l-akram”*

(“O Allah, make it a pious Hajj, a sacrifice [for which one] is forgiven, and a rewarded effort. O Lord, forgive and be merciful; guide us to the soundest path, and forgive what You know, for You the mightiest and most noble.”)

It is recommended to recite Quran during circumambulation.›

وَمَنْ تَرَكَ شَيْئًا مِنَ الطَّوَافِ أَوْ لَمْ يَتَوَهَّ أَوْ تَكَسَّه أَوْ طَافَ عَلَى الشَّاذِرَوَانِ أَوْ جِدَارِ الْحَجَرِ أَوْ عُريَانًا أَوْ نَجِسًا لَمْ يَصِحَّ.

Circumambulation [*ṭawāf*] is not valid if one:

[1] omits a part of it;

[2] does not intend it or its ritual;

[3] circumambulates on the Shadharwān [the buttress around the base of the perimeter of the current Ka‘bah construction that used to be within the Ka‘bah’s structure] or on the walls of the Ka‘bah;

[4] is naked; or,

[5] is impure.

ثُمَّ يُصَلِّي رَكَعَتَيْنِ خَلْفَ الْمَقَامِ.

One then prays two prayer cycles behind the Station of Abraham [*Maqām Ibrāhīm*] (peace be upon him).

Traversal between Ṣafā and Marwah (Sa‘y)

(فصلٌ) ثم يَسْتَلِمُ الْحَجَرَ، وَيَخْرُجُ إِلَى الصفا من بابِه فَيَرْقَاهُ حَتَّى يَرَى  
الْبَيْتَ وَيُكَبِّرُ ثَلَاثًا وَيَقُولُ مَا وَرَدَ، ثُمَّ يَنْزِلُ مَاشِيًّا إِلَى الْعَلَمِ الْأَوَّلِ، ثُمَّ يَسْعَى  
شَدِيدًا إِلَى الْآخِرِ، ثُمَّ يَمْشِي وَيَرْقَى الْمَرَوَّةَ وَيَقُولُ مَا قَالَهُ عَلَى الصَّفَا، ثُمَّ  
يَنْزِلُ فَيَمْشِي فِي مَوْضِعٍ مَشِيهِ وَيَسْعَى فِي مَوْضِعٍ سَعِيهِ إِلَى الصفا.

Then one touches the Black Stone and exits to Şafā from its door, ascends Şafā until one sees the Ka‘bah, says, “*Allāhu akbar*” three times, and then says what has been transmitted:

«*Al-ḥamdu li-Llāhi ‘alā mā hadānā, lā ilāha illa Llāhu waḥdahu lā sharīka lahu, lahu l-mulku, wa lahu l-ḥamdu, yuḥyī wa yumīt, wa huwa ḥayyun lā yamūt, bi-yadihi l-khayr wa huwa ‘alā kulli shay’in qadīr, lā ilāha illa Llāhu waḥdahu lā sharīka lahu, ṣadaqa wa‘dahu, wa naṣara ‘abdahu wa hazama l-aḥzāba waḥdahu*”

(“Praise be to Allah who guided us. There is no god but Allah alone, without partner. His is the dominion, His the praise. He gives life and causes to die, He is alive and never dies, all good is in His hand, and He has power over everything. There is no god but Allah alone, without partner. He kept His promise, gave His slave the victory, and routed the Confederates alone”)).

One then descends [Şafā], walks to the first marker and then walks quickly to the next marker. One then walks, ascends Marwah, and repeats what was said at Şafā. One then descends, returns to where one had previously walked, walking quickly where one had walked quickly, until reaching Şafā again.

يَفْعَلُ ذَلِكَ سَبْعًا: ذَهَابُهُ سَعِيَّةٌ وَرُجُوعُهُ سَعِيَّةٌ.

One performs the actions above seven times, counting his departure as one traversal and his return as one traversal.

فَإِنْ بَدَأَ بِالْمَرَّةِ سَقَطَ الشَّوْطُ الْأَوَّلُ.

If one starts with Marwah, the first circuit is void.

وَيُسَنُّ فِيهِ الطَّهَارَةُ وَالسَّتَارَةُ وَالْمُؤَالَاةُ.

When performing the *sa'y*, it is recommended to have ritual purity, be covered, and perform all traversals consecutively.

ثُمَّ إِنْ كَانَ مُتَمَتِّعًا لَا هَدْيَ مَعَهُ قَصَرَ مِنْ شَعْرِهِ وَتَحَلَّلَ، وَإِلَّا حَلَّ إِذَا حَجَّ  
وَالْمُتَمَتِّعُ إِذَا شَرَعَ فِي الطَّوَافِ قَطَعَ التَّلْبِيَةَ.

Then, if one is performing Umrah and then Hajj in the same year [*tamattu'*] and does not have a sacrificial animal [*hadi*] with him, he is released [from *ihram*] by trimming his hair. Otherwise, he is released when has has performed Hajj.

Someone performing Umrah and then Hajj in the same year [*mutamatta'*] stops chanting “*Labayk...*” when beginning Circumambulation.

## How to Perform Hajj and Umrah (Qirān)

بَابُ صِفَةِ الْحَجِّ وَالْعُمْرَةِ

يُسَنُّ لِلْمُحِلِّينَ بِمَكَّةَ الْإِحْرَامُ بِالْحَجِّ يَوْمَ التَّروِيَةِ قَبْلَ الزَّوَالِ مِنْهَا وَيُجْزَى مِنْ  
بَقِيَّةِ الْحَرَمِ، وَيَبِيتُ بِمِنًى، فَإِذَا طَلَعَتِ الشَّمْسُ سَارَ إِلَى عَرَفَةَ، وَكُلُّهَا مَوْقِفٌ  
إِلَّا بَطْنَ عَرَفَةَ.

It is recommended for those present in Mecca to initiate Hajj there on *Yaum al-Tarwiyah* «8th of Dhi l-Hijjah» before [the sun reaches its] zenith.

«It is recommended to enter *iḥrām*» at Mecca, with it also being permissible to enter from the rest of the Sacred Precinct, and to spend the night in *Minā*. When the sun rises, one travels to ‘Arafah. All of ‘Arafah is a place for standing, save Batn ‘Urnah.

وَسُنَّ أَنْ يَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَيَقِفَ رَاكِبًا عِنْدَ الصَّخَرَاتِ وَجَبَلِ الرَّحْمَةِ  
وَيُكْثِرُ مِنَ الدَّعَاءِ بِمَا وَدَّ.

It is recommended to join the Noon and Afternoon Prayers, and to stop – while mounted – at the boulders [*al-ṣakhrāt*] and the Mountain of Mercy [*jabal al-raḥmah*]. One makes frequent supplications from what has been transmitted:

«*Lā ilāha illa Llāhu waḥdahu lā sharīka lahu, lahu l-mulku, wa lahu l-ḥamdu, yuhyī wa yumīt, wa huwa ḥayyun lā yamūt, bi-yadihi l-khayr wa huwa ‘alā kulli shay’in qadīr, Allāhumma-j‘al fī qalbī nūran wa fī baṣarī nūran wa fī sam‘ī nūran, wa yassir lī amrī*»

(“There is no god but Allah alone, without partner. His is the dominion, His the praise. He gives life and causes to die, He is alive and never dies, all good is in His hand, and He has power over everything. O Allah, place light in my heart, light in my sight, light in my hearing, and facilitate my affairs”)).

وَمَنْ وَقَفَ وَلَوْ لَحْظَةً مِنْ فَجْرِ يَوْمِ عَرَفَةَ إِلَى فَجْرِ يَوْمِ النُّحْرِ وَهُوَ أَهْلٌ لَهُ صَحَّ  
حُجُّهُ وَإِلَّا فَلَا.

Hajj is only valid for someone who stands – even for a moment – from dawn on the Day of ‘Arafah up until dawn on the Day of Sacrifice [*yaum al-naḥr*] while being eligible to do so.

وَمَنْ وَقَفَ نَهَارًا وَدَفَعَ قَبْلَ الْغُرُوبِ وَلَمْ يَعُدْ قَبْلَهُ فَعَلَيْهِ دَمٌ، وَمَنْ وَقَفَ لَيْلًا فَقَطْ فَلَا.

Someone who stands during the day and sets off [to Muzdalifah] before sunset without returning before sunset must perform a blood expiation. Someone who stands just for the night does not.

ثُمَّ يَدْفَعُ بَعْدَ الْغُرُوبِ إِلَى مُزْدَلِفَةَ بِسَكِينَةٍ وَيُسْرِعُ فِي الْفَجْوَةِ وَيَجْمَعُ بِهَا بَيْنَ الْعِشَاءَيْنِ، وَيَبِيتُ بِهَا، وَلَهُ الدَّفْعُ بَعْدَ نِصْفِ اللَّيْلِ، وَقَبْلَهُ فِيهِ دَمٌ، كَوْصُولِهِ إِلَيْهَا بَعْدَ الْفَجْرِ لَا قَبْلَهُ.

Then, after sunset, one sets out for Muzdalifah, calmly, but speeds up at the breeches. At Muzdalifah, one joins Sunset and Night Prayers, and stays for the night.

He may set off [to Mina] after the first half of the night. Before then there is a blood expiation. It is the same for arriving to Muzdalifah after sunrise – but not before sunrise.

فَإِذَا صَلَّى الصُّبْحَ أَتَى الْمَشْعَرَ الْحَرَامَ فَرَقَاهُ، أَوْ يَقِفُ عِنْدَهُ وَيَحْمَدُ اللَّهَ وَيُكَبِّرُهُ وَيَقْرَأُ : (فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتِ الْآيَتَيْنِ، وَيَدْعُو حَتَّى يُسْفِرَ.

When one wakes in the morning, one prays Morning Prayer [in Muzdalifah] and goes to [the hill of] al-Mash‘ar al-Ḥarām. One then ascends it or stops at its base. One says, “*Al-ḥamdu li-Llāh, Allāhu Akbar*” and recites “But when you depart from ‘Arafah, remember Allah at al-Mash‘ar al-Ḥarām. And remember Him, as He has guided

you, for indeed, you were before that among those astray. Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful” [Q2:198–99]. Then one supplicates until departing.

فَإِذَا بَلَغَ مُحَسِّرًا أَسْرَعَ رَمِيَّةَ حَجَرٍ وَأَخَذَ الْحَصَا - وَعَدَّهُ سَبْعُونَ بَيْنَ الْحِمِّصِ  
وَالْبُنْدُقِ.

When one arrives at Wādī Muḥassir «a valley between Muzdalifah and Minā», one quickly walks the distance of a stone’s throw and gathers seventy pebbles, each one between the size of a hazelnut [*bunduq*] and a chickpea.

فَإِذَا وَصَلَ إِلَى مِئْنَى - وَهِيَ مِنْ وَادِي مُحَسِّرٍ إِلَى جَمْرَةِ الْعَقَبَةِ - رَمَاهَا  
بِسَبْعِ حَصَيَاتٍ مُتَعَابِقَاتٍ يَرْفَعُ يَدَهُ حَتَّى يُرَى بَيَاضُ إِبْطِهِ وَيُكَبِّرُ مَعَ كُلِّ حَصَاةٍ،  
وَلَا يُجْزِئُ الرَّمِيَّ بغيرِهَا، وَلَا بِهَا ثَانِيًا، وَلَا يَقِفُ، وَيَقْطَعُ التَّلْبِيَةَ قَبْلَهَا، وَيَرْمِي  
بَعْدَ طُلُوعِ الشَّمْسِ وَيُجْزِئُ بَعْدَ نِصْفِ اللَّيْلِ.

When one arrives at Minā, which extends from Wādī Muḥassir to Jamrat al-‘Aqaba, one [approaches Jamrat al-‘Aqabah [after sunrise], ceases chanting “*labayk...*,” and throws] seven stones at it, one after the other, with one’s right arm raised until the white of the armpit is visible; saying, with each pebble:

“*Allāhu akbar [Allāhumma j‘alhu ḥajjan mabrūran wa say‘an mashkūran wa dhibhan maghfūran]*”

(“O Allah, make it a pious Hajj, a sacrifice [for which one] is forgiven, and a rewarded effort”).

It is not adequate to throw something other than a pebble, or to throw the same pebble twice. One does not stop [at the pillar but keeps moving after the last pebble is thrown]. One stops chanting “*Labayk...*” before throwing. Throwing is done after sunrise; after the middle of the day is adequate.

ثُمَّ يَنْحَرُ هَذِيًّا إِنْ كَانَ مَعَهُ، وَيَخْلِقُ أَوْ يُقَصِّرُ مِنْ جَمِيعِ شَعْرِهِ، وَتُقَصَّرُ مِنَ الْمَرْأَةِ أَنْمَلَةٌ.

One then slaughters one’s sacrifice [*hadī*] if he has brought one, and either shaves or trims all of his hair – though a woman trims only a fingertip’s amount. [This is the first release from *iḥrām* or *al-taḥallul al-awwal*].

ثُمَّ قَدْ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ.

Thereafter «once one has thrown pebbles and shaved or trimmed one’s hair», everything that had been forbidden during pilgrimage becomes lawful, except those acts associated with women [i.e., enjoying the opposite sex].

وَالْجِلَاقُ وَالتَّقْصِيرُ نُسْكٌ، وَلَا يَلْزَمُ بِتَأْخِيرِهِ دَمٌ، وَلَا بِتَقْدِيمِهِ عَلَى الرَّمْيِ وَالنَّحْرِ.

Shaving and trimming are a rite. No blood sacrifice is required for delaying it, or for performing it before stoning or slaughtering.

## Mecca

(فَصْلٌ) ثُمَّ يُفِيضُ إِلَى مَكَّةَ، وَيَطُوفُ الْقَارِئُ وَالْمُفْرِدُ بِنِيَّةِ الْفَرِيضَةِ طَوَافَ الزِّيَارَةِ، وَأَوَّلُ وَقْتِهِ بَعْدَ نِصْفِ لَيْلَةِ النَّحْرِ، وَيُسَنُّ فِي يَوْمِهِ وَلَهُ تَأْخِيرُهُ.

One then goes forth to Mecca.

Someone performing Hajj and Umrah simultaneously [*qirān*] or Hajj before Umrah [*mufrid*] performs the Visitation Circumambulation [*ṭawāf al-ziyārah*]. Its time begins after the first half of the night of the Day of Slaughtering [*layalat al-naḥr*]. It is recommended to perform it during the Day of Slaughtering, though one may delay it.

ثُمَّ يَسْعَى بَيْنَ الصَّغَا وَالْمَرُوءَةِ إِنْ كَانَ مُتَمَتِّعًا، أَوْ غَيْرَهُ وَلَمْ يَكُنْ سَعَى مَعَ طَوَافِ الْقُدُومِ، ثُمَّ قَدْ حَلَّ لَهُ كُلُّ شَيْءٍ.

One then performs the traversal between Ṣafā and Marwah if one is performing Umrah before Hajj [*tamattu'*], or otherwise did not perform the sa'y with the Arrival Circumambulation [*ṭawāf al-quḍūm*]. Everything is now permissible «even [sexual contact with] women. This is the second release from *iḥrām* [*al-taḥallul al-thānī*].»

ثُمَّ يَشْرَبُ مِنْ مَاءِ زَمْزَمَ لِمَا أَحَبَّ، وَيَتَضَلَّعُ مِنْهُ وَيَدْعُو بِمَا وَرَدَ.

One then drinks Zamzam water for whatever benefit one desires, gorging oneself on it, and supplicates with what has been transmitted. «One says,

*“Bismi Llāhi, Allāhumma-j'alhu lanā ‘ilman nāfi‘an wa rizqan wāsi‘an wa rayyan wa karḍan wa shib‘an wa shifāan min kulli dā’in, wa-ghsil bihi qalbī wa-mla’hu min khashyatika”*

(“In the name of Allah. O Allah, grant us a knowledge that benefits, a sustenance that is abundant, moistening and fulling, and a cure from every affliction. Wash my heart with it, and fill it with awareness of You and with Your wisdom”).»



ثم يَرْجِعُ فَيَبِيتُ بِمِنَى ثَلَاثَ لَيَالٍ فَيَرْمِي الْجَمْرَةَ الْأُولَى، وَتَلِيَّ مَسْجِدَ الْخَيْفِ - بِسَبْعِ حَصَيَاتٍ وَيَجْعَلُهَا عَنْ يَسَارِهِ وَيَتَأَخَّرُ قَلِيلًا وَيَدْعُو طَوِيلًا، ثُمَّ الْوُسْطَى مِثْلَهَا، ثُمَّ جَمْرَةَ الْعَقَبَةِ وَيَجْعَلُهَا عَنْ يَمِينِهِ وَيَسْتَبْطِنُ الْوَادِيَّ وَلَا يَقِفُ عِنْدَهَا..

One then returns to Minā for three nights [*Ayyāmu Tashrīq*].

One throws seven pebbles at the first pillar [*Jamratu l-'Ulā*], located next to Masjid al-Khayf. One puts the pillar to his left, steps back a little and makes a long supplication, then does the same with the middle pillar [*Jamratu l-Wustā*]. One then stones Jamratu l-'Aqabah with the pillar on one's right, while standing in the middle of the valley and without stopping at it.

يَفْعَلُ هَذَا فِي كُلِّ يَوْمٍ مِنْ أَيَّامِ التَّشْرِيقِ - بَعْدَ الزَّوَالِ مُسْتَقْبِلَ الْقِبْلَةِ مُرَّتَبًا.

One does this «throwing at the three pillars in the order and manner mentioned above» during each of the Days of Tashrīq [11–13 Dhi l-Hijjah], after the sun reaches its zenith, while facing the direction of prayer, and in [the same] order.

فَإِنْ رَمَاهُ كُلَّهُ فِي الثَّلَاثِ أَجْزَاءَ وَبُرْتَبَةً بَيْنَتِهِ، فَإِنْ أَخَّرَهُ عَنْهُ أَوْ لَمْ يَبْتَ بِهَا فَعَلَيْهِ دَمٌ.

If one throws pebbles at all of the pillars on the third Day of Tashrīq [13 Dhi l-Hijjah], it is accepted. One [still] performs them in order with an intention made for each day.

If one delays stoning past the third Day of Tashrīq or does not remain for its night, one must offer a sacrifice.

وَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ خَرَجَ قَبْلَ الْغُرُوبِ، وَإِلَّا لَزِمَهُ الْمَبِيتُ وَالرَّمْيُ مِنَ الْغَدِ.

Whoever hastens his departure by leaving after two days must leave before sunset. Otherwise, one is required to stay the night and throw pebbles the next day.

فَإِذَا أَرَادَ الْخُرُوجَ مِنْ مَكَّةَ لَمْ يَخْرُجْ حَتَّى يَطُوفَ لِلْوَدَاعِ، فَإِنْ أَقَامَ أَوْ اتَّجَرَ بَعْدَهُ أَعَادَهُ.

When one wants to depart Mecca, one does not leave until making a Farewell Circumambulation [*tawāf al-wadāʿ*]. If one stays or does trade after performing it, one repeats it.

وَإِنْ تَرَكَهُ غَيْرُ حَائِضٍ رَجَعَ إِلَيْهِ فَإِنْ شَقَّ أَوْ لَمْ يَرْجِعْ فَعَلَيْهِ دَمٌ.

Anyone – other than a menstruating woman – who omits it, must return in order to perform it. If it is difficult to return or one does not return, one must make a blood sacrifice.

وَإِنْ أَخَّرَ طَوَافَ الزِّيَارَةِ فَطَافَهُ عِنْدَ الْخُرُوجِ أَجْزَأً عَنِ الْوَدَاعِ.

If one delays the Visitation Circumambulation [*tawāf al-ziyārah*] and performs it when departing, it is adequate in place of the Farewell Circumambulation.

وَيَقِفُ غَيْرُ الْحَائِضِ بَيْنَ الرُّكْنِ وَالْبَابِ دَاعِيًا بِمَا وَرَدَ، وَتَقِفُ الْحَائِضُ بِبَابِهِ وَتَدْعُو بِالْدَعَاءِ.

Anyone who is not menstruating stands between the «Black Stone's» corner and the door [of the Kaʿbah] and supplicates with what has been narrated:

﴿Allāhumma hādha baytuka wa anā ‘abduka wa-bnu ‘abdika wa-bnu amatika, ḥamalatnī ‘alā mā sakhkharta lī min khalqika, wa sayyartanī fī bilādika ḥattā ballaghtanī bi-ni‘matika ilā baytika, wa a‘antanī ‘alā adā’i nusukī fa-in kunta raḍīta ‘annī fa-zdad ‘annī riḍan, wa illā fa-munna qabla an tana’ā ‘an baytika dārī wa hādha awānu-nṣirāfī in adhinta lī ghayru mustabdilan bika wa lā baytika wa lā rāghibin ‘anka wa lā ‘an baytika, Allāhumma fa aṣḥibnī l-‘āfiyata fī badanī wa-ṣ-ṣiḥḥati fī jismī wa-l-‘iṣmata fī dīnī wa aḥsin munqalabī, war-zuqnī ṭā‘ataka mā abqaytanī, wa-jma‘ lī bayna khayrayi d-dunyā wa-l-ākḥurati innaka ‘alā kulli shay’in qadīr.﴾

“O Allah, this is Your House, and I am Your servant, the son of Your two servants. You have carried me on one of Your creatures that You have made submissive to me, bringing me to Your land until, by Your grace, I reached Your House, and You graced me that I might fulfill Your rites. If You are pleased with me then be more so, and if not, then bless me now before I become distant from Your House – my House. Now is the time I depart if You permit me, who seek none but You and no other than Your House, and am not averse to You or Your House. O Allah, give me good health in body and protect me in my religion. Make my affairs turn out well and give me sustenance of obedience to You as long as You let me live. Give me the best of this world and the next, for truly You have power over everything.”

A women who is menstruating stands at the door [of the Ka‘bah] and makes the same supplication.

وَسُتَحَبُّ زِيَارَةُ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَبْرِیْ صَاحِبِیْهِ.

It is recommended to visit the grave of the Prophet ﷺ and the graves of his two Companions [Abu Bakr and ‘Umar] (may Allah be well pleased with them).

One greets him ﷺ with “*As-salāmu ‘alaykum*” while facing him ﷺ. One then faces the direction of prayer, puts the room on one’s left, and supplicates for whatever one desires.

It is unlawful to circumambulate his ﷺ grave.

It is offensive to wipe one’s hands on the room surrounding the grave, and to raise one’s voice in his ﷺ presence.

When one turns and faces his ﷺ land one says,

*“Lā ilāha illā Llāha, ayibūn tā’ibūn ‘ābidūn li-rabbīnā ḥāmidūn, ṣadaqa Allāhu wa‘dahu wa naṣara ‘abdahu wa hazama l-aḥzāba waḥdah”*

(“There is no deity except Allah. Returning, repentant, worshiping our Lord and thankful. He kept His promise, gave His slave the victory, and routed the Confederates alone”).

وصِفَةُ الْعُمْرَةِ أَنْ يُحْرِمَ بِهَا مِنَ الْمِيقَاتِ أَوْ مِنْ أَدْتَى الْحِلِّ مِنْ مَكِّيٍّ وَنَحْوِهِ  
لَا مِنَ الْحَرَمِ.

The description of performing Umrah is that one enters the state of pilgrimage [*iḥrām*] for Umrah from one of the designated points of entry [*mīqāt*] or – for someone in Mecca – from the closest place outside the Sacred Precinct [*adnā al-ḥill*] – but not from within the Sacred Precinct.

فَإِذَا طَافَ وَسَعَى وَقَصَرَ حَلَّ، وَتُبَّاحُ كُلِّ وَقْتٍ وَتُجَزَّى عَنِ الْقَرَضِ.

One is released [from Umrah] once one has circumambulated [the Ka‘bah], traversed [between Ṣafā and Marwah], and shaved or trimmed one’s hair.

Umrah is permissible to do at all times, and fulfills the requirement of Umrah.

وَأَرْكَانُ الْحَجِّ : الإِحْرَامُ، وَالْوُقُوفُ، وَطَوَافُ الزِّيَارَةِ، وَالسَّعْيُ.

The essential elements [*rukn*] of Hajj are ‹four›:

- [1] entering the state of pilgrimage [*iḥrām*];
- [2] standing ‹at ‘Arafah›;
- [3] the Visitation Circumambulation; and,
- [4] the traversal [between Ṣafā and Marwah]

وَوَاجِبَاتُهُ: الإِحْرَامُ مِنَ الْمَيِّمَاتِ الْمُعْتَبَرِ لَهُ، وَالْوُقُوفُ بِعَرَفَةَ إِلَى الْغُرُوبِ،  
وَالْمَبِيتُ لغيرِ أَهْلِ السِّيْقَاةِ وَالرَّعَايَةِ بِمِنًى وَمُزْدَلِفَةَ إِلَى بَعْدِ نِصْفِ اللَّيْلِ،  
وَالرَّمْيُ، وَالْحِلَاقُ، وَالْوَدَاعُ.

Its obligatory actions are ‹seven›:

- [1] entering the state of pilgrimage [*iḥrām*] from one’s relevant designated place of entry;
- [2] standing at ‘Arafah until sunset;
- [3] staying the night at Minā for those not fetching water or tending to animals;
- [4] staying at Muzdalifah until after half of the night;
- [5] throwing pebbles;
- [6] shaving; and,
- [7] the Farewell Circumambulation

وَالْبَاقِي سُنَنٌ.

The remaining <actions and sayings> are recommended [*sunnah*].

وَأَرْكَانُ الْعُمْرَةِ: إِحْرَامٌ، وَطَوَافٌ، وَسَعْيٌ.

The essential elements [*rukṇ*] of Umrah are <three>:

[1] entering the state of pilgrimage [*iḥrām*];

[2] circumambulation; and,

[3] the traversal [between Ṣafā and Marwah]

وَوَاجِبَاتُهَا: الْحِلَاقُ، وَالْإِحْرَامُ مِنْ مِيقَاتِهَا.

Its obligatory actions are [two]:

[1] shaving <or trimming>; and,

[2] entering the state of pilgrimage [*iḥrām*] from its designated places of entry.

فَمَنْ تَرَكَ الْإِحْرَامَ لَمْ يَنْعَقِدْ نُسُكُهُ.

One's rituals are not in effect if one omitted entering the state of pilgrimage [*iḥrām*].

وَمَنْ تَرَكَ رُكْنًَا غَيْرَهُ أَوْ نِيَّتَهُ لَمْ يَتِمَّ نُسُكُهُ إِلَّا بِهِ.

A ritual is not complete if someone has missed any of its essential elements [*rukṇ*] or its intention.

وَمَنْ تَرَكَ وَاجِبًا فَعَلِيهِ دَمٌ، أَوْ سُنَّةً فَلَا شَيْءَ عَلَيْهِ.

Whoever misses an obligatory act <even out of forgetfulness> must make a blood sacrifice.

Whoever misses a recommended act is not required to do anything.

## Being Left Behind or Obstructed

### بَابُ الْقَوَاتِ وَالْإِحْصَارِ

مَنْ قَاتَهُ الْوُقُوفُ فَاتَهُ الْحَجُّ، وَتَحَلَّلَ بِعُمْرَةٍ وَيَقْضِي، وَيَهْدِي إِنْ لَمْ يَكُنْ  
اشْتَرَطَهُ.

Whoever misses standing at ‘Arafah has missed Hajj. One is released from Hajj by performing Umrah and must make up his missed Hajj [in another year] and sacrifice an animal [*hadī*] if one did not stipulate release for being obstructed. «Whoever did stipulate it... does not have to perform a *hadī* sacrifice. He does not have to make the Hajj or Umrah unless it was obligatory.

If the masses mistakenly stand on ‘Arafah on the eighth or tenth of Dhi l-Hijjah, it suffices. But if some are mistaken, they have missed Hajj.»

وَمَنْ صَدَّهِ عَدُوٌّ عَنِ الْبَيْتِ أَهْدَى ثُمَّ حَلَّ، فَإِنْ فَقَدَهُ صَامَ عَشْرَةَ أَيَّامٍ ثُمَّ  
حَلَّ.

Whoever is prevented from reaching the the Sacred House by an enemy sacrifices an animal [*hadī*] and is then released from Hajj. If one does not have a sacrifice, one fasts ten days and is then released.

وَإِنْ صُدَّ عَنْ عَرَفَةَ تَحَلَّلَ بِعُمْرَةٍ.

If one is prevented from reaching ‘Arafah, one is released from Hajj by performing Umrah.

وَإِنْ حَصَرَهُ مَرَضٌ أَوْ ذَهَابُ نَفَقَةٍ بَقِيَ مُحْرِمًا إِنْ لَمْ يَكُنْ اشْتَرَطَ.

Anyone hindered by sickness or lack of funds remains in the state of pilgrimage [*iḥrām*] if one did not stipulate release.

## The Hadī and Uḍḥiyah Sacrifices

بَابُ الْهَدْيِ وَالْأُضْحِيَّةِ

أَفْضَلُهَا إِبِلٌ، ثُمَّ بَقَرٌ، ثُمَّ غَنَمٌ.

The most superior sacrifices [in order] are:

[1] a camel;

[2] a cow; and then,

[3] a sheep [or goat].

وَلَا يُجْزَى فِيهَا إِلَّا جَذَعُ ضَائِنٍ، وَثَنِيَّ سِيَوَاهُ، فَالْإِبِلُ خَمْسٌ، وَالْبَقَرُ سَتَتَانِ،  
وَالْمَعْزُ سَنَةٌ، وَالضَّانُّ نِصْفُهَا.

Nothing fulfills [the preconditions of] sacrifice except for a half-year-old ram [*jadh' ḍa'n*] or *thani* equal to it. Thus «the significant ages for being sufficient are»: a five-year-old camel, a two-year-old cow, a one-year-old goat, or a half-year-old sheep.

وَتُجْزَى الشَّاهُ عَنْ وَاحِدٍ، وَالْبَدَنَةُ وَالْبَقَرَةُ عَنْ سَبْعَةٍ.

One sheep or goat suffices for one person «along with his household and his dependents», and a camel or cow for seven [of the aforementioned].

وَلَا تُجْزَى الْعَوْرَاءُ وَالْعَجَفَاءُ وَالْعَرَجَاءُ وَالْهَتَمَاءُ وَالْجَدَاءُ وَالْمَرِيضَةُ وَالْعَصَبَاءُ

بَلِ الْبُتْرَاءُ خِلَقَةٌ وَالْجَمَاءُ وَخَصِيٌّ غَيْرُ مَحْبُوبٍ وَمَا بَأْذَنِهِ أَوْ قَرْنِهِ قَطْعٌ أَقَلُّ مِنْ  
النِّصْفِ.



An animal that is one eyed, unusually thin, cannot walk, missing its front teeth, no longer produces milk [*jaddā'*], sick, or missing most of its ear is not suitable for sacrifice.

But it is suitable if the animal was born tailless, hornless, had its testicles removed but its penis remains intact, or if less than half of its ear or horn has been cut off.

وَالسَّنَةُ نَحْرُ الْإِيلِ قَائِمَةً مَعْقُودَةً يَدُهَا الْيُسْرَى فَيَطْعَنُهَا بِالْحَرْبَةِ فِي  
الْوَهْدَةِ الَّتِي بَيْنَ أَصْلِ الْعُنُقِ وَالصَّدْرِ، وَيَذْبَحُ غَيْرَهَا، وَيَجُوزُ عَكْسُهَا، وَيَقُولُ  
«بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا مِنْكَ وَلَكَ».

It is recommended to slaughter a camel from the bottom of its neck while it is standing with its left leg hobbled. It is stabbed with a spear in the vein near the base of the neck and chest. Other animals are slaughtered from top of the neck, though the opposite is permissible. One says,

*“Bismi Llāhi, Allāhumma hādhā minka wa laka”*

(“In the name of Allah. O Allah, this is from You and for You”).

وَيَتَوَلَّاهَا صَاحِبُهَا أَوْ يُوكِّلُ مُسْلِمًا وَيَشْهَدُهَا.

The one offering the sacrifice performs it himself, or commissions another Muslim to perform it in his presence.

وَوَقْتُ الذَّبْحِ بَعْدَ صَلَاةِ الْعِيدِ أَوْ قَدْرُهُ إِلَى يَوْمَيْنِ بَعْدَهُ، وَيُكْرَهُ فِي لَيْلَتِهِمَا،  
فَإِنْ فَاتَ قَضَى وَاجِبَهُ.

The time for slaughtering [begins] after Eid Prayer or once enough time elapses to preform it, up until two days after it.

It is offensive [to perform a sacrifice] during the two nights after Eid.

If one misses the time, one must make up any sacrifice that is obligatory.

## The Hadi

(فصل) وَيَتَعَيَّنَانِ بِقَوْلِهِ: «هَذَا هَدْيٌ أَوْ أَضْحِيَّةٌ» لَا بِالنِّيَّةِ.

One identifies a *hadi* or *udhiyah* sacrifice by saying, “This is a *hadi*” or “This is an *udhiyah* sacrifice,” not by one’s intention.

وَإِذَا تَعَيَّنَتْ لَمْ يَجْزُ بَيْعُهَا وَلَا هِبَتُهَا إِلَّا أَنْ يُبَدَّلَهَا بِخَيْرٍ مِنْهَا.

If a sacrificial animal is identified, it is not permissible to sell it or give it as a gift unless one exchanges it for something better.

وَيَجْزُ صُوقُهَا وَنَحْوَهُ إِنْ كَانَ أَنْفَعَ لَهَا وَيَتَصَدَّقُ بِهِ.

One shears its wool if it is more beneficial for the animal, and gives it as charity.

وَلَا يُعْطَى جَاذِرُهَا أَجْرَتَهُ مِنْهَا.

One does not give the butcher his wages from the shorn wool.

وَلَا يَبِيعُ جِلْدَهَا وَلَا شَيْئًا مِنْهَا بَلْ يَنْتَفِعُ بِهِ.

One does not sell the animal’s skin or any part of it. Instead, what remains is utilized for one’s benefit.

وإن تَعَيَّبت ذَبَحَهَا وَأَجْزَأَتْهُ إِلَّا أَنْ تَكُونَ وَاجِبَةً فِي ذِمَّتِهِ قَبْلَ التَّعْيِينِ.

If the animal becomes defective, one slaughters it. It suffices [as a sacrificial animal] unless the sacrifice was already obligatory as a personal debt [*fi dhimmatih*] before it had been identified [as a sacrificial animal]. «Like being owed as part of an expiation or due to a vow.»

وَالْأُضْحِيَّةُ سُنَّةٌ، وَذَبْحُهَا أَفْضَلُ مِنَ الصَّدَقَةِ بِثَمَنِهَا.

The *udhiyah* sacrifice is recommended. Slaughtering it [and giving the meat to the needy] is superior to giving its monetary value in charity.

وَسُنَّ أَنْ يَأْكُلَ وَيُهْدِيَ وَيَتَصَدَّقَ أَثْلَاثًا وَإِنْ أَكَلَهَا إِلَّا أُوقِيَةً تَصَدَّقَ بِهَا جَارٌ وَإِلَّا ضَمِنَهَا.

It is recommended to eat «from the sacrifice», give some as a gift, and donate some to the needy, in thirds. «The pilgrim and his household eat one third, gift with one third, and give charity with one third.»

If one eats all but a small amount [*‘uqiyyah*] and gives [what remains] as charity, it is permissible. Otherwise, he is responsible to repay it «with a small amount of similar meat».

وَيَحْرُمُ عَلَى مَنْ يُضَحِّي أَنْ يَأْخُذَ فِي الْعَشْرِ مِنْ شَعْرِهِ أَوْ بَشَرْتِهِ شَيْئًا.

It is unlawful for someone who intends to perform the sacrifice to remove any of his hair or from his body «or trim his nails» during the first ten days of Dhi l-Hijjah [whether a pilgrim or not].

## The Feast for a Birth (‘*Aqīqah*)

(فصلٌ) تُسَنُّ العَقِيقَةُ: عن الغلامِ شاتان وعن الجاريةِ شاةٌ تُذَبِّحُ يومَ سابعِهِ، فإن فاتَ ففي أربعةَ عَشَرَ، فإن فاتَ ففي أحدٍ وعشرينَ.

Slaughtering for a newborn [*‘aqīqah*] is recommended: two sheep for a male, and one for a female. The slaughter occurs on the seventh day. If missed, then it is performed on the fourteenth. If also missed, then on the twenty-first. «After that, seven-day increments are not important, so one performs the sacrifice on whatever day one wishes .»

تُنَزَّعُ جُذُولًا وَلَا يُكْسَرُ عَظْمُهَا.

The animal’s limbs are separated, but one does not break its bones.

وَحُكْمُهَا كَالأَضْحِيَةِ إِلَّا أَنَّهُ لَا يُجْزَى فِيهَا شِرْكٌ فِي دَمٍ.

The ruling for ‘*aqīqah* is like the ruling of an *udhiyah* sacrifice, except that it not adequate to split the animal with others [who are also performing ‘*aqīqah*]. «So a camel or cow is not accepted except as a whole.»

وَلَا تُسَنُّ الْفَرَعَةُ وَلَا الْعَتِيرَةُ.

Slaughtering a camel’s firstborn [*far‘ah*] is not recommended. Neither is slaughtering it during the month of Rajab [*‘atīrah*].

<sup>1</sup>. *Kashshāf al-Qinā’*, 2:459.

## 7 JIHAD

### كِتَابُ الْجِهَادِ

وَهُوَ فَرَضٌ كِفَايَةٌ، وَيَجِبُ إِذَا حَاصَرَهُ، أَوْ حَصَرَ بَلَدَهُ عَدُوٌّ، أَوْ اسْتَنْفَرَهُ الْإِمَامُ.

Jihad is a communal obligation. It becomes obligatory when one is present (in the battle line), his land has been encircled, or the imam calls people to arms.

وَتَمَامُ الرِّبَاطِ أَرْبَعُونَ يَوْمًا.

The complete [recommended] duration for manning border defenses [*ribāt*] is forty days.

وَإِذَا كَانَ أَبَوَاهُ مُسْلِمَيْنِ لَمْ يُجَاهِدْ تَطَوُّعًا إِلَّا بِإِذْنِهِمَا.

If one's parents are Muslims, one does not voluntarily participate in jihad without the permission of both.

وَيَتَفَقَّدُ الْإِمَامُ جَيْشَهُ عِنْدَ الْمَسِيرِ، وَيَمْنَعُ الْمُخَذَّلَ وَالْمُرْجِفَ.

The Imam inspects his army when setting out. He sends back deserters and demoralizers.

وَلَهُ أَنْ يُنْقَلَ فِي يَدَايِهِ الرَّبْعَ بَعْدَ الْخُمْسِ، وَفِي الرَّجْعَةِ الثَّلَاثَ بَعْدَهُ.

He may offer rewards of one-quarter after the fifth [of enemy resources (*ghanimah*)] when setting out, and of one-third after the fifth when returning.

وَيَلْزَمُ الْجَيْشَ طَاعَتَهُ وَالصَّبْرَ مَعَهُ.

The army must obey the Imam and be patient with him.

وَلَا يَجُوزُ الْعَزْوُ إِلَّا بِإِذْنِهِ - إِلَّا أَنْ يَفْجَأَهُمْ عَدُوٌّ يَخَافُونَ كَلْبَهُ.

It is not permissible to «gather fodder, firewood, or» make an incursion except with the Imam's permission – unless an enemy ambushes them and they fear [their rage] .

وَتُمْلِكُ الْغَنِيمَةُ بِالْاِسْتِيلَاءِ عَلَيْهَا فِي دَارِ الْحَرْبِ.

Enemy resources [*ghanimah*] are owned through being confiscated from enemy lands [*Dār al-Harb*].

وَهِيَ لِمَنْ شَهِدَ الْوَقْعَةَ مِنْ أَهْلِ الْقِتَالِ، فَيُخْرَجُ الْخُمْسُ، ثُمَّ يُقَسَّمُ بَاقِي الْغَنِيمَةِ.

They belong to combatants [*ahl al-qitāl*] who participated in the battle. The Imām «or his deputy» extracts one-fifth «after giving the personal possessions of slain enemies to their slayers and giving prizes for non-eligible combatants, guarding, transport, and prizes to those who guided the army to welfare. This one-fifth is divided into five shares: one share each for Allah and His Messenger ﷺ, Banū Hāshim and Banu l-Muṭṭalib, poor orphans, the needy and wayfarers». The remainder «four-fifths» is distributed [to eligible combatants] «after giving awards and prizes to slaves and others [who are not eligible for a share]».

لِلرَّاجِلِ سَهْمٌ وَلِلْفَارِسِ ثَلَاثَةُ أَسْهُمٍ؛ سَهْمٌ لَهُ وَسَهْمَانِ لِفَرَسِهِ.

A foot-soldier receives one share; a cavalryman receives three: one for himself and two for his horse.

وَيُشَارِكُ الْجَيْشَ سَرَايَاهُ فِيمَا غَنِمَتْ، وَيُشَارِكُونَهُ فِيمَا غَنِمَ.

Scout parties share in the army's spoils, and the army shares in the scouts' spoils.

وَالْغَالُ مِنَ الْغَنِيمَةِ يُحْرَقُ رَحْلُهُ كُلُّهُ إِلَّا السِّلَاحَ وَالْمُصْحَفَ وَمَا فِيهِ رُوحٌ.

If someone takes from the spoils without authorization, his supplies are burned except for his weapons, his written Quran, and anything living [such as his horse].

وَإِذَا غَنِمُوا أَرْضًا فَتَحَوْهَا بِالسَّيْفِ خَيَّرَ الْإِمَامُ بَيْنَ قَسْمِهَا وَوَقْفِهَا عَلَى الْمُسْلِمِينَ، وَيُضْرَبُ عَلَيْهَا خَرَجًا مُسْتَمِرًّا يُؤْخَذُ مِمَّنْ هِيَ بِيَدِهِ.

If Muslims take possession of land through fighting, the Imam chooses between dividing it or declaring it an endowment for the Muslims. An eternal tariff is imposed on whomever possesses it.

وَالْمَرْجِعُ فِي الْخَرَجِ وَالْحِزْيَةِ إِلَى اجْتِهَادِ الْإِمَامِ.

The final authority for the tariff and for the tax imposed on the non-Muslim subjects of the state [*jizyah*] is the Imam's utmost expert reasoning [*ijtihad*].

وَمَنْ عَجَزَ عَنْ عِمَارَةِ أَرْضِهِ أُجِيرَ عَلَى إِجَارَتِهَا أَوْ رَفِعَ يَدُهُ عَنْهَا، وَيَجْرِي فِيهَا الْمِيرَاثُ.

Whoever cannot develop his share of the acquired land is forced to rent it out or relinquish it from his control. This land is inheritable.

وَمَا أَخَذَ مِنْ مَالٍ مُشْرِكٍ كَجِزْيَةٍ وَخَرَاجٍ وَعُشْرِ، وَمَا تَرَكَوهُ فَرَعًا وَخُمْسُ  
خُمْسِ الْغَنِيمَةِ فَقِيءٌ يُصْرَفُ فِي مَصَالِحِ الْمُسْلِمِينَ.

The following are tribute [*fay'*] for Muslims:

- [1] property taken from a polytheist without fighting (like the *jizyah*, the tax of one-tenth [taken from non-Muslim traders who are from lands hostile to Islam]);
- [3] whatever they [disbelievers] leave out of panic; and,
- [4] the fifth of a fifth of the booty [the 1/25 owed to Allah and His Messenger ﷺ].

This tribute is used for the general welfare of the Muslims.

## The Dhimmah Contract and Its Rulings

بَابُ عَقْدِ الذِّمَّةِ وَأَحْكَامِهَا

لَا يُعْقَدُ لَغَيْرِ الْمَجُوسِ وَأَهْلِ الْكِتَابِينَ وَمَنْ تَبِعَهُمْ.

«The meaning of the *dhimmah* contract is allowing some disbelievers to remain upon their state of disbelief with the condition that they pay the *jizyah* and adhere to religious laws.»

The *dhimmah* contract does not take effect except with Zoroastrians [*majūs*], or with Jews and Christians [*ahl al-kitāb* or People of the Book] and whoever follows them.

وَلَا يَعْقِدُهَا إِلَّا إِمَامٌ أَوْ نَائِبُهُ.

No one can effect [the contract] it except the Imam or his deputy.

وَلَا جِزْيَةٌ عَلَى صَبِيٍّ وَلَا امْرَأَةٍ وَلَا عَبْدٍ وَلَا فَقِيرٍ يَعْجِزُ عَنْهَا.



No *jizyah* is taken from male minors, women, slaves, the poor and those incapable of paying it.

وَمَنْ صَارَ أَهْلًا لَهَا أُخِذَتْ مِنْهُ فِي آخِرِ الْحَوْلِ.

When someone becomes eligible to pay the *jizyah*, it is taken from him at the end of the lunar year.

وَمَتَى بَدَلُوا الْوَاجِبَ عَلَيْهِمْ وَجَبَ قَبُولُهُ وَحَرَّمَ قِتَالَهُمْ، وَيُمْتَهِنُونَ عِنْدَ أَخْذِهَا وَيُطَالُ وَقُوفُهُمْ وَتُجَرُّ أَيْدِيهِمْ.

As long as the non-Muslim subjects pay their *jizyah* obligation, it is obligatory to accept it from them and it is unlawful to fight them «or take their wealth».

The *jizyah* is taken from them after they have stood for a long time with their arms outstretched. «Sending the payment [by messenger] is not adequate».

## The Rulings of Non-Muslim Subjects

(فصلٌ) وَيُلْزَمُ الْإِمَامُ أَخْذُهُمْ بِحُكْمِ الْإِسْلَامِ فِي النَّفْسِ، وَالْمَالِ، وَالْعِرْضِ، وَإِقَامَةِ الْحُدُودِ عَلَيْهِمْ فِيمَا يَعْتَقِدُونَ تَحْرِيمَهُ دُونَ مَا يَعْتَقِدُونَ حِلَّهُ.

The Imam is required to hold the non-Muslim subjects accountable to Islamic law [*shari'a*] concerning life, property, and dignity; and to enforce penalties on them for things they believe to be unlawful «like fornication» – but not what they believe to be lawful «like wine».

وَيُلْزَمُهُمُ التَّمَيِّزُ عَنِ الْمُسْلِمِينَ، وَلَهُمْ رَكُوبٌ غَيْرِ الْخَيْلِ بِغَيْرِ سُرْجٍ بِكَافٍ.

They are required to differentiate themselves from the Muslims. They can ride animals other than horses but without a saddle. Rather, they use a pack saddle.

ولا يَجُوزُ تَصْدِيرُهُمْ فِي الْمَجَالِسِ وَلَا الْقِيَامُ لَهُمْ وَلَا بَدَاءُ تَهْمٍ بِالسَّلَامِ.

It is not permissible to put them in the center of assemblies, to stand for them, or to initiate greeting them with “*As-salām alaykum.*”

وَيُمنَعُونَ مِنْ إِحْدَاثِ كُنَائِسَ وَيَبِيعَ وَبِنَاءِ مَا انْهَدَمَ مِنْهَا وَلَوْ ظُلْمًا، وَمِنْ تَعْلِيَةِ بُنْيَانٍ عَلَى مُسْلِمٍ، لَا مُسَاوَاتِهِ لَهُ، وَمِنْ إِظْهَارِ خَمَرٍ وَخِنْزِيرٍ وَنَاقُوسٍ، وَجَهْرِ بَكَايِهِمْ.

The following are prohibited for non-Muslim subjects of the Islamic state [*ahl al-dhimmah*]:

- [1] building new synagogues, churches, and restoring what falls to ruin – even if the ruin was the result of an injustice;
- [2] building a structure that is higher than those of the Muslims – but not if equaling the height;
- [3] publicly displaying wine, swine, bells; and,
- [4] making their [holy] books audible [in public].

وَأِنْ تَهَوَّدَ نَصْرَانِيٌّ أَوْ عَكْسُهُ لَمْ يُقَرَّ وَلَمْ يُقْبَلْ مِنْهُ إِلَّا الْإِسْلَامُ أَوْ دِينُهُ.

If a Christian converts to Judaism or a Jew to Christianity, it is not accepted from him. The only thing that is accepted from him is Islam or his [current] religion.

## Contract Breakers

(فصل) فَإِنْ أَبَى الدِّمِّيُّ بَذَلَ الْجِزْيَةَ، أَوْ التَّزَامَ حُكْمَ الْإِسْلَامِ، أَوْ تَعَدَّى عَلَى مُسْلِمٍ بَقْتُلٍ أَوْ زِنًا أَوْ قَطْعِ طَرِيقٍ، أَوْ تَجَسُّسٍ أَوْ إِيوَاءِ جَاسُوسٍ، أَوْ ذِكْرِ اللَّهِ أَوْ رَسُولِهِ أَوْ كِتَابِهِ بِشُوءٍ -انْتَقَضَ عَهْدُ دُونِ نَسَائِهِ وَأَوْلَادِهِ، وَحَلَّ دَمُهُ وَمَالُهُ.

A non-Muslim subject [*dhimmi*] breaks his contract and renders his life and property lawful if he:

- [1] refuses to pay the *jizyah* or to adhere to the rules of Islam;
  - [2] aggresses against a Muslim by killing or fornicating;
  - [3] «aggresses by» engaging in highway robbery, spying, or aiding a spy; or,
  - [4] speaks ill of Allah, His Messenger ﷺ or His book [the Quran]
- However, the contract of his women and children remain valid.

## REFERENCES

- al-‘Āṣimī, ‘Abd al-Raḥmān bin Muḥammad. *Ḥāshiyat Al-Rawḍ al-Murbi‘ Sharḥ Zād al-Mustaḥṣi*, 1397 AH.
- al-Bahūtī, Maṣṣūr bin Yūsūf. *Al-Rawḍ al-Murbi‘ bi Sharḥ Zād al-Mustaḥṣi*. Damascus: Maktabat al-Bayān, 1414 AH/1993 CE.
- . *Al-Rawḍ al-Murbi‘ bi Sharḥ Zād al-Mustaḥṣi*. Edited by ‘Abd Allāh bin Aḥmad al-Ṭayyār, Ibrāhīm bin ‘Abd al-‘Azīz, and Khālīd bin ‘Alī bin Muḥammad. Riyadh: Madār al-Waṭn l-l-Nashr, 1426 AH/2005 CE.
- . *Kashshāf al-Qinā‘ ‘an matn al-Iqnā‘*. Damascus: Dār al-Fikr, 1402 AH/1982 CE.
- al-Ghazālī. *Al-Mustaṣfā*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1413 AH/1993 CE.
- al-Hajjāwī, ‘Alī. *Zād al-Mustaḥṣi*. Riyadh: Zamzam, 1414 AH/1993 CE.
- . *Zād al-Mustaḥṣi*. Riyadh: Dar Ibn Khuzaymah, 1414 AH/1993 CE. vol. 1 ends with end of jihad.
- Ibn Mufliḥ. *Al-Furū‘*. Beirut: Mu’asasah al-Risālah, 1424 AH/2003 CE.
- Ibn Taymiyyah, Majd al-Dīn. *Al-Muḥarrar fi l-Fiqh ‘alā madhhab al-Imām Aḥmad*. Riyadh: Maktabat al-Ma‘ārif, 1404 AH/1984 CE.
- al-Jaylānī, ‘Abd al-Qādir. *Al-Ghunyah li-Ṭālibī Ṭarīq al-Ḥaqq*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1417 AH/1997 CE.
- al-Maqdisī, Ibn Qudāmah. *Al-Muḥṣi*. Edited by Maḥmūd al-‘Arnā’ūt and Yā Sīn Muḥammad al-Khaṭīb. Jeddah: Maktabat al-Sawādī li-l-taqzī, 1421 AH/2000 CE.
- . *Rawḍat al-Nāẓir wa Jannat al-Muntaẓir*. Mu’asasah al-Rayyān, 1423 AH/2002 CE.

- Marʿī bin Yūsuf. *Dalīl al-Ṭālib li Nayl al-Maṭālib*. Riyadh: Dār Ṭayyibah li-l-Nashr wa l-Tawzīʿ, 1425 AH/2004 CE.
- al-Mardāwī, ʿAlī bin Sulaymān. *Al-Inṣāf fī Maʿrifat al-Rājiḥ min al-Khilāf*. Dār Iḥyāʾ al-Turāth al-ʿArabī, n.d.
- al-Taghlabī, ʿAbd al-Qādir. *Nayl al-Maʿārib bi Sharḥ Dalīl al-Ṭālib*. Edited by Muḥammad Sulaymān al-Ashqar. Kuwait: Maktabat al-Falāḥ, 1403 AH/1983 CE.
- al-ʿUthaymīn, Muḥammad bin Ṣāliḥ. *Al-Sharḥ al-Mumtiʿ ʿalā Zād al-Mustaqniʿ*. Dār Ibn Juzay, 1422–1428 AH.

## ABOUT THE TRANSLATOR

Musa Furber is qualified to issue Islamic legal edicts (*fatwās*). He received his license to deliver edicts from senior scholars at the Egyptian House of Edicts (*Dār al-Iftā' al-Miṣriyyah*) including the Grand Mufti of Egypt. He studied traditional Islamic disciplines for over 15 years with numerous scholars in Damascus, Cairo, and elsewhere. He also holds a BA in Applied Linguistics from Portland State University, and an MPA from Dubai School of Government. He is currently a research fellow at the Tabah Foundation in Abu Dhabi, UAE.

## OTHER BOOKS BY ISLAMOSAIC

*Ḥadīth Nomenclature Primers: Nukhbat al-Fikar & Al-Tadhkirah,*

by Ibn Ḥajar al-ʿAsqalānī & Ibn Mulaqqin

*Ḥanbalī Acts of Worship,*

by Ibn Balban

*The Accessible Conspectus,*

by Musa Furber

*The Encompassing Epistle,*

by Aḥmed bin Zayn al-Ḥabashī

*The Refutation of Those Who Do Not Follow the Four Schools,*

by Ibn Rajab

*Al-Waraqāt: A Short Introduction to Islamic Jurisprudence,*

by Imām al-Ḥaramayn al-Juwaynī

*Ibn Juzay's Sufic Exegesis,*

by Ibn Juzay al-Kalbī

*Etiquette With the Quran,*

by Imām al-Nawawī

*The Ultimate Conspectus,*

by Abū Shujāʿ al-Asfaḥānī

*Sharḥ al-Waraqāt,*

by Imām al-Ḥaramayn al-Juwaynī & al-Maḥallī

Visit [Islamosaic](http://Islamosaic.com) for more information.